

# **Shri Krishna Leela Rahasya**

**By**

**Swami Akhandanand Saraswati**

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## Mangalacharan

*Dorbhyaama doorbhyaama vrajantam vrajayuvatijanaahvahanatah  
prollasantam  
mandam mandam hasantam mridumadhuravacho me`ti me`ti bruvantam,  
gopaalee paanitaalee taralitavalayadhvaanmugdhaantaraalam  
vande` tam de`vamindeeveradalitatanum sundaram nandabaalam.*

# Shri Krishna Leela Rahasya

## (The Mystery of Shri Krishna's Frolics)

### Chapter 1.

#### Where Is Sukha?

All the *bhoga* (worldly pleasures) are double-sided. What we consume consumes us. Our food will consume our teeth, throat, stomach and intestines. People don't notice this.

*Bhogaa na bhuktaa vayame`va bhuktaah tapo na taptam vayame`va taptaah,  
kaalo na jaato vayame`va jaataah trishnaa na jeernaay vayame`va jeernaah.*

The bhogas of this world eat the *bhoktaa* (the one who indulges in bhoga) who enjoys them. We think that we dissolve the dal, roti and rice into our body, but ultimately we are dissolved in the same *mitti* (earth; clay) into which our food is merged. This is the condition of bhoga.

Some people give importance to *sangraha* (accumulation), some give importance to *parishrama* (hard work). You see, you wish to remove *dukha* (suffering- sorrow) and obtain *parama-aananda* (the supreme bliss); you will never be at peace until this *aakaankshaa* (longing) – this *ishta* (desired object) – is fulfilled. You may feel contented for a while, that you slept well and feel refreshed, and experienced great *sukha* (comfort, contentment and ease), but that is *mrigatrishnaa* (the deer's frantic search for the water that is a mirage in a desert). Dreams of *sukha* rise up and disappear. Which worldly object has ever endured? Which bhoga has lasted? Whose body has become eternal?

The Nyaya-Vaisheshik philosophy states that if you do *vichara* (give serious thought) through the *saadharmya-vaidharmya* (common

Dharma and separate Dharmas, meaning essential natures) of every object, the *mithyaa-gnaana* (imagining the relative truth to be the ultimate Truth) will be destroyed, and all your dukha will also be destroyed. Sankhya states that by using *vive'ka* (discrimination), and separating Prakriti (Nature) from the Purusha (Master of Prakriti), then you will obtain the Gnan of the Atma, and know that you are *asanga* (unattached), only a *saakshee* (a witness), and all your dukha will be removed.

The philosophy of Yoga states that if you block all your *vritti* (thoughts, mental inclinations), you will obtain an *asampragnaata samaadhi* (a state of deep meditation where nothing exists). Your life will become full of sukha.

All these are methods of removing dukha. They are not accepted as methods for obtaining paramanand.

*Dharma-nishthaa* (faith in Dharma) makes a person give up *paapa* (sin) and do good karmas. The result is the creation of an *apoorva* (unseen latent fruit) that gives you the sukha of Swarga (Heaven) after your death. You get sukha in this life as well as in the next birth, but you do not get free of the cycle of rebirth. You will be born again and again, and die again and again.

Man is going towards *mrityu* (death). It is like taking a man out of his prison cell, to the place where he is to be hanged to death. On the way, you give him a lavish meal. He is praised and garlanded, but he will not be saved from death, no matter how much sukha he feels on the way.

Hence, the sukha of Dharma is such that it ends, and dukha comes again. The fruit of *paapa* is dukha, and the fruit of *punya* (spiritual merit) is sukha, and *janma-marana* (birth-death) are attached to them. Thus, Dharma has both sukha as well as dukha. It is not possible that a person gets only sukha, even when he leads a Dharmik life.

Someone says, 'Come, I will make you meet the Ishwara.'

'Why?'

'Because there is no dukha of any kind in the Ishwara. There is only sukha in Him. He is the *svaroopa* (form; essence) of the paramanand that is indicated by a complete absence of dukha. Come, I will take you to the path that leads to the Parameshwara.'

The *praapti* (obtaining) of the Parameshwara doesn't have only *shaanti* (inner peace). It doesn't have only *vishraama* (repose). It is not only *aaraama* (rest, comfort), nor only Samadhi or absence of dukha. When someone obtains the Parameshwara, he is free of all dukha, and he gets paramanand. This is the path of our Vedanta – the essence of the Vedas. Apply your mind to the difficulties that arise on this path.

It is like a man in Mumbai, who gets so involved in his work that he doesn't go to see the hanging gardens, or the vast sea, or the stars that twinkle in the sky. He is so engrossed that he is unable to lift up his eyes from his work. How enslaved, helpless, and dukhi would such a man be! A person should certainly refresh himself by going to a garden or Park, looking at the sea, and watching the stars. Men get preoccupied with the home, shop, goods, wife and children. Instead of thinking about nothing else but these, they should give some diversion to their minds occasionally.

People tell me, 'Maharaj, we are going to Lonavla – or Mahabaleshwar – for a couple of days.' They make a trip of two hundred miles. Why? For a few hours entertainment, for a refreshing change.

A shopkeeper is reluctant to leave his shop for even one day in a week. People who are attached to their families don't want to shift their thoughts to anything else.

The difficulty in going on the path of the Paramatma is that when the *mana* (emotional mind) is attached to the *sansaara* (interactive world), the Parameshwara, Vaikuntha (The realm of Bhagwan Vishnu), or a Samadhi don't seem important to them. Their focus is on attaining wealth. Or, they drown their sorrows in drink. The people of Mathura drink bhang or ganja. People consume alcohol to forget; or they take some other intoxicating drugs. It is said that drug addiction is very common in America.

An enemy wants you to consume opium and forget your *karttavya* (duty; what you should do). This is not the way to be sukhi (completely content and at peace). I have even heard that some people in affluent countries get a perverse pleasure in shooting someone and watching him die. They want to be sukhi by doing *hinsaa* (violence). They want to be sukhi by drinking. They want to be sukhi by indulging in promiscuity. This is not the method for being sukhi.

Come; let me take you to that Ishwara, where there is only sukha; nothing but sukha. No, Sir, He is *sukha-svaroopa* (the form, or essence, of sukha). It is because people are engrossed in *lobha* (greed) that they can't let go of the shop; or in *kaama* (lust; avid desire) that they don't let go of *bhoga* (indulging in sensual pleasures); or in *krodha* (anger) that they can't let go of hinsa; or in *moha* (deluded thinking) that their attachments won't allow them to give up stealing, cheating, and wrongdoing. They believe, 'We will not take the money with us, but it will be useful for our children.' So they go on with their worldly habits.

I suggest that for a little while, you shift your mind away from the world you are caught up in. You won't lose anything by this. Your shop will remain as it is, your house will remain as it is, and your Bank account will remain as it is. However, cultivate a habit to take your mana to a place where there is no worldly accumulation, no worldly pleasures, and no worldly compulsions.

What do you do in the world? What does *manoranjana* (entertaining the mana) mean? What is *aananda* (happiness)? Do you change this world? No; you change the forms in this world. The clay and water are the same. It is only that you enjoy the changing fashions. Is it not so? The world does not change; only the forms imprinted on your mind change to some extent.

So, to remove the *raaga-dve'sha* (attachments-aversions) that are in your life – and for a natural detachment to rise in your heart – I humbly appeal to you that you give this some thought. You think, 'My Atma is *asanga* (unattached) and that is enough.'

No. Your mana will have to remain asanga too. The mana's being unattached from this world is a different thing, and the Atma's being unattached is a different thing. The Sankhya and Yoga philosophies tell us that the Atma is asanga, but it is *bhakti* (love for Bhagwan) that gives your mana the *shakti* (power; strength) to become unattached. The mana cannot cultivate the strength to disassociate itself from worldly attachments unless it has bhakti. There are Vedantis who look askance at the very mention of bhakti. That's all right. You need not look askance, but you can certainly look up.

One Mahatma says that there is a difference between our looking at someone without blinking, and when we look with dancing eyes. The

*nirnime`sha drishti* (unblinking looking) is Gnan, and the shy, sidelong glances are *pre`ma* (pure love). To gaze at the Ishwara without blinking is Gnan, and to see Him with prema in our eyes is bhakti.

It is morning, but let your mind imagine it is evening. Just see how enjoyable this is. You will have no *aasakti* (attachment) for this imagined evening, and you will become *anaasakta* (unattached) towards this morning. You are in Mumbai, physically; take your mana to Vrindavan.

What will happen?

Attachment for Mumbai continues to fill your mind, but for a little while, you will become free of this attachment. Let your mind turn this morning into evening, and the place from Mumbai to Vrindavan. And, replace the lady, child, or wealth that fills your heart with the son of Nanda – that dark-hued boy who enchants whoever He meets.

This Shri-Krishna-Leela (the frolic of Shri Krishna) gives you the *vairagya* (detachment) that Yoga gives. It gives you the detachment needed to become the *asanga saakshee* (uninvolved witness). Vairagya is the earlier stage of *asangataa* (being unattached). You will be able to be seated in your asanga Atma, in a *nishchinta* (unworried) state only when you have vairagya for this world.

So, you have become free of *de`sha* (place) where you are seated, of the *kaala* (time) in which you are, and you have been freed of the faces and forms that normally occupy your mind. Now see what your mana is doing.

The Yamuna River, sparkling blue, is flowing sedately. Yamunaji (one of Shri Krishna's principal queens) is also very beautiful. The Giriraj (the Govardhan Mountain that Shri Krishna held aloft on the little finger of His left hand) stands majestically, covered with verdure, and the beautiful kadamba trees, with flowering creepers, look lovely. The magnificent cows of Gokul graze all round, as one child prances in the courtyard of Nanda Baba.

I don't want to give you just a glimpse of this divine scene; I want to show you the hidden treasure in it.

*Dorbhyaama dorbhyaama vrajantam vrajayuvateejanaahvaanatah  
prollasantam.*



He crawls on His hands and knees. You see, there is no other use for His hands here. Bhagwan manifests arms to protect the *jeeva* (Atma attached to a body; an individual). The hand is the shelter of the *rakshaa shakti* (the power to protect).

What is Bhagwan's arm? It is the Kshatriya (warrior class, one of the four classes of society). Kshatriya means the shakti to protect. Why did Bhagwan manifest arms? It was to protect the people. Bhagwan 'vrajantam' – is crawling on all fours. Why is He crawling? He is crawling to protect you, putting His weight on His hands.

When Bhagwan is *chaturbhuja* (four-armed), He has a *shankha* (conch shell), *chakra* (discus), *gadaa* (mace), *padma* (lotus) in His hands. The Chakra indicates the *kaala* charka – the wheel of Time, in which our political leaders come and go, talking of the situation and state of affairs! Bhagwan holds the Chakra to protect us from Time.

The Shankha is for spreading the *aananda-dhvani* (the sound of joy) in all directions. He keeps the Gadaa to break things and give you *sukha* (complete comfort and happiness). The Padma is to show you how tender His heart is. The four *aayudha* (weapons) – Shankha, Chakra, Gadaa, and Padma – are there to protect the jeeva.

Here, Bhagwan has left all four weapons. This indicates, 'To protect the jeevas with weapons means bringing one more object between Me and the jeeva.'

*Dorbhyaama dorbhyaama vrajantam.*

Bhagwan crawls on His hands – there are no Shankha, Chakra, Gadaa or Padma. He is small, blue-hued, and tender. The Paramatma, in whom the *mana* (emotional mind) abides, is *vyaapaka* (all-pervading); and the Paramatma who abides in the mana is very small. See the *rahasya* (hidden meaning; mystery) of Bhakti! The Paramatma is the *adhishtana* (substratum) of the mana. He is *satyam-gnaanam-anantam brahm* (the Brahman who is Satya and infinite Gnan). And, the Paramatma seated in the mana is the *brahm-shishu* (child Brahman), free of any worldly coloring, and that is why He is blue-hued. He stays in your heart, and therefore, He is small. He has come to protect you, and therefore, He is *dorbhyaama dorbhyaama vrajantam*.

It is evening; Nanda Baba and Yashoda Maiya are seated on the platform in the courtyard. They watch Shri Krishna lovingly. The gopis stand around, watching. When Yashoda Maiya spreads wide her arms and says, ‘Come, Lala!’ He turns around and looks at her, and then at the gopis, undecided as to whose lap He wants to go to.

*Dorbhyaama dorbhyaama vrajantam vrajayuvateejanaahvaanatah prollasantam.*

You see, the *vritti* (inclinations; thoughts) of your mana are the gopis. They would call Shri Krishna everywhere. ‘Come here, Lala!’ ‘Come, Lala, eat a little!’ ‘Come Lala! Take your bath!’ ‘Come here Lala! I will put some scent on You.’ ‘Come to me, Lala! I will weave some flowers into your plait.’ ‘Let me fan You, Lala! You are sweating!’ ‘Come Lala! I will sing to You, and You listen.’ The different feelings we have, are all the young maidens of Vraja (the area round Vrindavan).

If somebody called Krishna lived five thousand years ago, you can only establish your *buddhi* (intellect) in Him through *smriti* (remembering); and *smriti* is always of something that has been experienced. Moreover, *smriti* will be possible by an experience you have heard about. That means, the things you remember will depend on your *shravana* (what you listen to). I am establishing in your heart what happened five thousand years ago.

Cultivate a relationship with your *hridaya* (heart) Let go of the *de`sha* (place) that is a thousand miles away. See that place in your hriday. Let go of the *kaala* (time) of five thousand years ago, and see it in your heart now. See that child drag Himself on the ground sometimes, and crawl on all fours sometimes, and come towards you when you call Him. ‘Come to the right, Lala!’ and He comes to the right. ‘Come to the left, Lala,’ and He comes to the left. ‘Come in front of me, Lala,’ and He comes before you.

Narayana! Just once, let go of your normal interactive world!

This is also a Gnan that is lifted up, jumps up, and spills over in your hriday. The Shri Krishna who is now in your hriday is a special form of Gnan, and His name is Krishna. The common form of this Gnan is the Brahman.

I remember my childhood days. My father used to do Shankarji's *poojaa* (ritual worship). After placing a hundred thousand bel leaves on Shankarji, he offered *bhoga* (sweets or fruits), ringing a small bell. I would run to him with the expectation of getting *prasaada* (food sanctified by offering to Bhagwan and distributing as Bhagwan's blessing). My mother did Vishnuji's puja. Mataji would say, 'This (Vishnuji) is the Ishwara', and Pitaji would say, 'This (Shankarji) is the Parameshwara.' I would take Prasad from both and fold my hands to both.

For me, the difference between Vishnu and Shankar was completely removed. The dark, four-armed Vishnu and the fair-complexioned four-armed Shankar – one in the form of a man and one in the form of a pindi – the Parameshwara was in both, although their forms were different. You see, both are made of *mitti* (the earth; clay). One *mitti* is the ordinary earth, and one is a particular form made of clay.

I know that the Ishwara who is dark-hued and four-armed, called Vishnu, is not separate from the fair-hued, four-armed Shankar who is in the form of a hulk. They have different forms, but the Ishwara in them is one. This is called '*sattaa saamaanya*' (common matter). When the forms are negated, each *sadvastu* (existing object), which is *chaitanya-abhinna* (not separate from pure consciousness) will become the Brahman. As long as the forms remain, and the Ishwara in both forms is one, it is called *satta-samanya*.

This, however, is *sattaa-vishe'sha* (a separate matter); it is *aakriti-vishe'sha* (a separate form); it is *gnaana-vishe'sha* (a separate Gnan), and *aananda-vishe'sha* (a separate joy). There is a *laddoo* (ball shaped sweet) of sugar, but it is so pleasing to look at that it becomes a treat for the eyes as well as a treat for the tongue. This is the meaning of Shri Krishna's form.

*Vrajayuvateejanaahvanatah prollasantam.*

If we call Him and it has no effect on Him, how will prema come? We call Him, and He rises up. He wishes that He would get wings and fly onto our lap. This is how His heart overflows with love. Prema pours out of His eyes. He tries to crawl to every gopi.

*Mandam-mandam hasantam mridumadthuravacho me`ti me`ti  
bruvantam.*

‘*Mandam-mandam hasantam*’. What is *haasya* (laughter)? It is an expression of anand. O people who are proud of having Gnan, the purpose of your life was to be free of all dukha and obtain *parama-aananda* (supreme bliss). You cannot deny that you want anand; but you became diverted before you obtained it.

*Nikale`the` hari bhajana ko, otana laage` kapaasa.*

(I had set out to do Bhagwan’s bhajan, but got involved in mundane things.)

You had set out to get happiness, which you did not get, and you were deluded into thinking that the roadside guesthouse was the Parameshwara, and you got stuck there.

Just see! A small Parameshwara is coming towards you. You see the child, don’t you? Yes, you see the child! He is dark-skinned. Can you see Him? Yes, you can see the *kaalaa* (dark) baby boy. We are not talking about the *goraa* (fair complexioned). The fair complexioned may be in Europe! In our Hindustan, our Parameshwara is dark-hued. How much *rasa* (sweetness) this dark boy showers! How many waves of *rasa* He emits! How many ripples of anand He spreads! Just as moonbeams spread from the moon, rays of sweetness and joy spread from the body of His dark little body. Just see Him! He is laughing. That means, the Gnan that is full of joy is shining. ‘*Hasantam*’ (laughing) means that a little sound accompanies His smile.

You know that people in high positions stifle their laughter. Their cheeks become red when they control their urge to laugh. They feel it is not cultured to laugh out aloud; that it is against etiquette! They feel like laughing but they compress their lips. Some guffaw loudly. ‘*Na hasanti tapasvinah*’ – those who practice asceticism control even the urge to laugh. It is true, the *tapasvee* (ascetics) generally seldom laugh heartily. Some people laugh uncontrollably, as though the reins of a horse are broken!

*Mandam-mandam hasantam* (He is laughing softly).

His cheeks and nose are rosy, His lips shine, His teeth gleam, but the sound of His laughter is very soft. It is not a loud laugh.

When someone laughs to ridicule another, it is called '*upahaasa*'. When someone laughs loudly, it is called '*prahaasa*'. When someone laughs till tears come to his eyes, it is called '*atihaasa*'. When someone laughs in a way that those who hear it are filled with fear, it is called '*attahaasa*'. When a person smiles in a way that his teeth are seen, but there is no sound, it is called '*muskaana*'. When someone laughs softly, sweetly, delightfully, it is called '*manam-mandam hasantam*'.

Shri Krishna's laugh is not a muskaan. Muskaan is when elders are present and lovers exchange a surreptitious smile. That is different. The parents are not aware of this exchange of smiles. There is no sound in a muskaan.

Here, there is a sound, but the laughter is very soft. The inner joy spills forth from the eyes. It spreads over the cheeks, it shows in the gleam of His teeth. His lips become rosier, and a small, soft gurgle of mirth is heard.

*Mandam-mandam hasantam.*

He looks at the gopis and laughs, indicating, 'I won't come to you; I will go to Maiya!'

*Mridu-madhura-vacho me`ti-me`ti bruvantam.*

He says, 'Ma! Ma!' There is no harshness in His voice. There is no roughness in his tone.

Harsh speech is the gift of sand. Sand is abrasive, but when clay is moist, it gives the gift of softness to speech. When a person speaks, it is like having rasa poured into your ears. When rasa is poured into your mouth, it is one thing, and when it is poured into your ears, it is a different thing altogether. '*Mridu-mridu vacho*' – the speech is *mridu* (soft), *madhura* (sweet). Even sweetmeats are sweet, but they are hard. This is *mridu-madhura* – it is soft and sweet, meaning, it is like honey. Bhagwan gurgling laughter is so sweet! And, *me`ti-me`ti bruvantam* –

*me`ti-me`ti* means the *saara* (quintessence) of Vedanta. ‘*Ma iti maa iti*’ – ‘maa’ means ‘no’ (or don’t) in Sanskrit. ‘*Me`ti me`ti bruvantam* – O gopis, it is not like this. It is not what you think you see.’

What is it like?

‘It is just like Me.’

What are You like?

‘Like the Paramananda.’

What are you both like?

‘Like each other.’

This Paramananda – *me`ti me`ti bruvantam*.

*Gopaalee paanitaalee taralitavalayadhvaantamugdhaantaraalam,  
Vande` tam de`vamindeeveradalitatanum sundaram nandabaalam.*

Come; see what is happening in Nanda Baba’s courtyard. The gopis are standing in a circle, clapping their hands, and Nanda Lala is dancing. His bangles jingle, His anklets tinkle, and His *karadhani* (ornamental belt) jangles.

In prema, a steadiness of mind is not needed. Sometimes, people ask me, ‘Maharaj, I cannot make my mana *e`kaagra* (focused).’ Oh! If you want your mind to be focused on one point do *praanaayaama* (Yogic breath control exercises), do *dhaaranaa* (practice bringing the mind to one object repeatedly), do *dhyaana* (meditation). Become the disciple of a Yogi Guru. But, if you want to go on the path of prema, what kind of ekagrata do you need?

Guruji felt thirsty. He called out to his disciple, ‘Sadananda.’

‘Yes, Maharaj?’

‘Where are you?’

‘As you know, this is my time for doing *yogaabhyasa* (practice Yoga).’

Now, Guruji is thirsty, and the disciple is occupied with his own routine of meditation. Guruji can die of thirst!

If you have prema for someone – when you truly love someone – he may need flowers or sandalwood paste, or some food, or water, or air. He may want to talk about something. It is not possible to have prema and make your mind focused on any object at the same time. The mind

is not to be made ekagra on the path of prema. On the path of prema there is no scope for becoming a sakshi.

Someone may say, 'I see my Beloved with the feeling of being a sakshi.' Never see your Beloved with the viewpoint of being merely an observer. Forget yourself, and merge into Him. You have to forget your *saadhanaa* (effort for spiritual progress) and your being ekagra! Forget your Samadhi and your *ishwara praapti* (obtaining the Ishwara through meditation). All these are forgotten, and the *vishaya-avachhinna che`tan* (the consciousness that has merged into the sense objects) becomes one with the *antahkarana-avachhinna chaitanya* (the consciousness that has merged with the antahkaran, or fourfold mind).

In Gnan, the chaitanya (consciousness) that is avachhinna (not separate) from the *vishay* (objects of the senses) is one with the chaitanya that is not separate from the antahkaran (fourfold mind or subtle body). In prema, the consciousness of the antahkaran becomes one with the consciousness of the vishay. Here, you have to forget yourself and merge into Him.

And therefore, ekagrata is needed in Yoga, and in Gnan, you have to digest and absorb the Beloved, you know! But in prema you have to give yourself totally to the Beloved. Ekagrata is not done in prema or bhakti – the mind focuses automatically on the Beloved. *Ahankaara* (pride) is not destroyed; all pride merges into the Beloved. On this path, there is no *dukhaabhaava*, or memory of dukha. Nor is there the rising of sukha, or the feeling that dukha is finished forever, or any other kind of dukha. Here, there is only Paramananda, nothing but Paramananda, and this is implied by a complete absence of dukha.

Here, Bhagwan is not *achala* (unmoving; stationary). Here, Bhagwan dances! Neither is the Beloved ekagra, nor is the *pre`mee* (lover) ekagra. Neither is He achala, nor is she achala. Here,

*Gopaalee paanitaalee taralitavalayadhvaanmugdhaantaraalam.*

The *mantra-mugdha* (entranced by the mantra), *bholaa-bhaalaa* (simple-hearted and trusting) Ishwara has forgotten His Ishwarataa (that He is the Ishwara), and is dancing. And, the gopis have forgotten their

*jeevataa* (that they are a jeeva, attached to a body) and are making the Ishwara dance!

*Vande` tam de`vamindeeveradalitatanum sundaram nandabaalam.*

The little Nanda-nandan (son of Nanda), His tiny rosebud mouth and small teeth, smiling adorably; His tiny hands and feet, the kardhani round His waist, the little *kachhoti* (short dhoti), the anklets on His feet and the bangles on His wrists, and the clapping of the gopis – Nanda-nandan is dancing in Nanda Baba's courtyard!

Your heart is Vrindavan. You, yourself, are Nanda-Yashoda. Your *chitta-vritti* (mental inclinations; thoughts) are all gopis. And, in-between – glimpsed now and then, sometimes dancing, sometimes laughing, sometimes talking, sometimes lying down, sometimes half turned, and sometimes standing straight – is Nanda-nandan, prancing in your heart.

*Are` vishva! Kyaa mujhe` lubhaane`kaa karataa hai vyartha prayaasa,  
Nahin jaanataa me`re` uramein deekha rahaa priyaka mriduhaasa,  
Bhale` foota jaayein ye` aankhein, para na lakhe`ngi te`ree ora,  
De`kha-de`hka yaha nritya kara rahaa, me`raa pyaara nanda-kishore.*

(O world! Why do you make futile attempts to allure me? Don't you know that in my heart I see the gentle smile of my Beloved? I don't care if my eyes are blinded, but they will never turn towards you. Just see – the dancing of my beloved youngster of Nanda.)



## Chapter 2

### Bhakti Ka Swarup - The Form of Bhakti.

*Dorbhyaam dorbhyaam vrajantam vrajayuvateejanaahvaanatah  
prollasantam,  
Mandam mandam hasantam mridumadhuravacho me`ti me`ti  
bruvantam,  
Gopaalee paanitaalee taralitavalayadhvaanmugdhaantaraalam,  
Vande` tam de`vamindeevadaradalitatanum sundaram nandabaalam.*

The Bhagwat says that when Shri Krishna was born to Devki and Vasudev in Kansa's prison, it is written, '*Vasudev e`kshata*' – Vasudev saw. After seeing Shri Krishna, Vasudevji said, '*Viditosi bhagavaana saakshaat*' – I have recognized that He is Bhagwan Himself!

However, when Bhagwan appeared at Nanda Baba's house, it is written, '*Nandastavaatmaja utpanne` jaataahlaado mahaamanaah*' – *aahlaada* (delight) was created there.

Vasudev saw Shri Krishna, and Nanda Baba was filled with delight. Vasudev saw Him when He was just born, and Nanda Baba saw Him a little later. Vasudev recognized Him, but Nanda Baba didn't; he just felt joyful. '*Jaataahlaado mahaamanaah.*'

Both sides show different states of Bhakti – one is higher than the other. Vasudevji has Gnan and bhakti; Nanda Baba has anand and bhakti. The usage of the word 'bhakti' these days is not the same as in the Darshans (different schools of philosophy) or the Vedas. They extract the meaning from other words. I also establish Bhakti from the Vedas, but different words are used there to depict Bhakti.

So, what is the meaning of the word 'bhakti'? The word 'bhakti' means, to do *vibhaajana* – make portions, to do *vive`ka* (discriminate; separate). In the terminology of Sankhya and Vedanta, the word *vive`ka* emphasizes on *prakaasha* (light; illumination). People see in the light, that this is one and this is another. In bhakti, the emphasis is on *priyataa* (the desirability) – this is *priya* (dear) and this is *apriya* (disliked). Bhakti does *vibhaaga* (divides; separates) about what is desirable and what is distasteful. Gnan does *vibhag* about what is Satya (the Truth)

and what is *asatya* (false). That is why the word '*bhaaktam*' (of secondary importance) is used in Vedanta Darshan. 'This is bhaakta', means, 'this is less important.' It is also said that bhakti (loving devotion) comes only by seeing the *guna* (attributes).

Very well; I will take you again to that place. Bhakti is the mother of Gnan, and bhakti is also the mother of anand. We obtain knowledge about the one for whom we have bhakti, and who we serve. If we render service to someone – serve his meals for six months – but fail to notice whether he likes salty, sweet, or sour items, we will not be a *pre`mee* (lover) of the person we serve. Had we truly cared for him, his preferences would be clear to us in a couple of days. If you love someone and serve him, you will get to know him better. Bhakti will give you Gnan. If he is a good man, your love for him will increase. The more you see his good qualities, the deeper will your love become. Prema gives Gnan.

Bhagwan manifested and Vasudevji recognized Him. Vasudevji's *antahkarana* (subtle body or fourfold mind, composed of the *mana* = emotional mind, *buddhi* = intellect, *chitta* – mental inclinations, and *ahankaara* = the subtle ego of individuality) became *shuddha* (pure).

At Nanda Baba's place, however, nobody recognized Bhagwan, but Nanda Baba was filled with joy. In love it is not necessary to know the details of the Beloved's caste, occupation, behavior, possessions, etc. You are caught! The eyes refuse to obey if you want them to turn away, the tongue insists on taking His name, the skin wants only His touch. Prema does not inspire us to investigate such details; it wants to cling to the Beloved.

*Nandake`aananda bhayo, jai kanhaiyaa laalakee.*

(Nanda's home was filled with joyfulness. Glory to the baby Kanhaiya!)

Nanda Baba takes Krishna on his lap and plays with Him. Vasudev never had the opportunity to pick up his son and croon lovingly, the way other parents do, hold Him close, kiss Him, and play with Him. It was Nanda Baba who got this opportunity.

What does bhakti do? On the one hand, it reveals the *svaroopa* (essence; original form) of the Beloved, and on the other hand, it fills the lover with joy by seeing the loved one.

*Aasakti* (emotional attachment) Cut Asakti.

I will tell you something more about this. Does your *dushcharitra* (bad lifestyle) ever prick your conscience? Are you troubled by your wrong tendencies? If so, you should follow Dharma. You should cultivate the habit of doing good deeds. This won't be achieved by just saying that you are the Brahman!

The Brahman illuminates everything. It also illuminates the *buraai* (that, which is bad) because it is the *adhishtaana* (substratum) of wrong as well as right. It does not destroy the wrong tendencies; for that you have to lead a life in keeping with the laws of Dharma, of the eternal righteousness.

If your prema is attached to the wrong object, if the object of your prema is mortal, and does not understand your prema, you love an *agnaanee* (one who lacks Gnan). He will betray you. He will cause sorrow and suffering for you; and still you love him! Prema for the wrong object has risen in your heart. It is foolish. It is *jada* (insensate). It is filled with dukha.

Please attend to what I am telling you. The Brahman does not leave even such a person. The Brahman shows both the good and the bad. It is the adhishtana of both; both good and bad abide in the Brahman. And so, the Brahman will not fulfill the task of removing *moha* (deluded thinking) of your mana. It not remove your *mamataa* (emotional attachments), *raaga* (worldly love) etc. The Brahman merely observes. Just as the rope which is mistaken for a snake or garland has no aversions to the imagined snake, and no liking for the imagined garland, because both are imagined, the Brahman feels no affection or aversion for anything.

The Brahman does not destroy the attachment you have developed for the objects of this world. It is only by developing prema for that, which is good, that you can remove your prema from that which is bad. You will understand the dukha of loving a gangster and the sukha of loving a

good man. You will realize the difference between loving someone untrustworthy and loving someone who can be trusted. You will understand the difference between prema for the *vinaashee* (destructible; transient) and the *avinaashee* (that which is never destroyed). You will know the difference between loving dukha and loving sukha. When this realization comes to you, there will be a change in the object of your love, and this is called ‘Ishwara Bhakti’.

Bhakti will come when your love is transferred from here to there, and it will push the wrong tendencies out of your mind. The mana cannot become shuddha without cultivating bhakti, and the *charitra* (character) cannot become shuddha without Dharma. The restlessness of the mind cannot be quieted without practicing Yoga. This is an amazing fact. I am not telling you this in order to criticize one and praise another. I am expounding with full responsibility, on the principle of all the Shastras that have a *samanvaya* (connection; relation) to the *vastu* (object; the Brahman).

So, please understand the rahasya of Shri Krishna Leela.

If you attach your mind to any object that is outside you, it will move away after some time, and come back to you. It will remain with you sometimes and go out again sometimes. A tussle will arise in your mind. Yoga says that you should not attach your mind to any external object. Make it still within yourself. When the mind’s movements are controlled, you will be established in your *svaroop*a (true form; essence). *Yogaabhyasa* – practicing Yoga – is needed if you want to quiet the restlessness of your mind.

If your dukha is caused by *agnaana* (lack of Gnan) – ‘I don’t know the Brahman’ – you can take it from me, that the Brahman will neither destroy your *dushcharitra* (wrong tendencies), nor your love for worldly objects. Nor will it still the restlessness of your mind. The Brahman is the *prakaashaka* (one who illuminates) of both the restless and the still. It is also their adhishtana. If you are troubled by agnan, obtain Gnan. The Gnan that is the form of the Brahman will not destroy your agnan. It has been illuminating your agnan since eternity, and is also the substratum of your agnan. Therefore, your agnan will not be destroyed by the Brahman; it can only be destroyed by obtaining Gnan, and that Gnan is given by the *mahaa-vaakya* (the ultimate statements of

the Vedas), *tattvamasyaadee* (You = the Atma, is That = The Brahman, and other statements with the same meaning).

Now, it is up to you to see where your dukha is. Do you feel unhappy because you do *paapa* (sinful acts) and *adharma* (that, which is contrary to Dharma)? Or do you feel unhappy to be caught up in this wicked world? Or are you unhappy because your mind is restless; or is your unhappiness due to agnan? To remove these –

1) Be established in the Vishwa (the external world, as being the Brahman) and give up adharma.

2) Be established in the *taijas* (subtle world as being the consciousness of the Brahman) and use prema for Bhagwan to shift your prema away from worldly objects.

3) Be established in your swarup and control your mental inclinations.

4) Obtain Bhagwan and destroy agnan.

These are the four *saadhana* (methods) for these four basic states. If a man blunders and becomes a Yogi before he has reached the necessary inner level, he will become a *saakshee* (witness) for a while, and then he will turn into a rascal. He may become a blackmailer. He will be a sakshi for one hour and a gangster for twenty three hours. A person, who is satisfied by only removing agnan, will continue to be troubled by his wrong habits and mental restlessness.

So, when a person proceeds step by step in the proper manner, giving up adharma first, then destroying *vaasanaa* (avid desires), stilling the restlessness of his mind, and obtaining Tattvagnan (Gnan about the Tattva – the supreme essence) from a Sadguru (a Guru established in the Satya; an enlightened Saint), he gets salvation. He obtains the Gnan that he is actually the Atma that is not separate from the Brahman.

Bhakti is the Remover of Dukha.

Understand well, how the *bhakti-siddhaanata* (principle of bhakti) benefits you. This bhakti – this prema for Bhagwan – stays in your mind. The adhishtana of bhakti is not *kriyaa* (action). Bhakti does not depend on what you do. Actions can be undertaken with bad intentions. The adhishtana of bhakti is not Samadhi, because how can you do *se`vaa* (render service) if you are in a Samadhi? Nor is Gnan the

adhishtana of bhakti, because Gnan only removes agnan. Bhakti abides in the mana. If there is anything that has the power to remove all the dukha in your life, it is bhakti.

You are a *dharmaatmaa* (one who believes in Dharma), and you are also dukhi. In that case, you don't have bhakti in your heart. If you are a *gnaanee* (one who has Gnan) and you are dukhi, it is evident that there is a paucity of bhakti in you.

*'Gnaaninopi dridhyante' vaasanaadooshitaashayah.'*

It is seen that the hearts of renowned Ganis are filled with vasanas.

These vasanas cannot be removed without doing Bhagwan's *upaasanaa* (loving worship).

Another point: the attitude of most people is that they want the best of everything, without giving a thought to their own eligibility. I have seen an ugly girl with an infirmity who wants to marry a handsome, healthy, well-educated young man. She does not consider her own physical handicap; she only wants the best bridegroom.

Foolish people want to become millionaires; it is possible that they succeed. It is the general tendency to demand the best without seeing one's own suitability. That is why they give no thought to their own drawbacks and lacking.

People ask, 'which is better – Yoga, Bhakti, or Gnan?'

Oh! Forget Gnan, Bhakti and Yoga! See the capacity of your vessel first. You want the milk of a lioness, but if your vessel is made of copper, the vessel will crack. The milk of a lioness can only be kept in a gold vessel.

Those who stay with their Guru right from the beginning of their *saadhanaa* (effort for spiritual progress), and proceed step by step, never fall from their path. However, people are filled with pride. They want to know the 'best' method. They are told, '*Yogaa* is best,' or, '*dhyaanam* is best,' or '*gnaanam* is best'. They insist on getting the 'best' without realizing that the 'best' depends on the capacity and eligibility of the individual. What will be the result if a sick man drinks a cupful of ghee (rarified butter)? He won't be able to digest it. His health will worsen. In the same way, this '*yogaa-yogaa, dhyaanam-*

*dhyaanam, gnaanam-gnaanam*’ do not succeed for those whose ground lacks the capacity to absorb it.

‘Look, the mantra you chant is too paltry. I will give you a greater mantra.’ ‘Oh! Rama! Rama! You do the worship of such a paltry Devta? I will tell you of a powerful Devta!’ Or, ‘Oh, you have been practicing for so long, but you haven’t attained “Yoga”? Come; I will teach you the right method.’ All such talk is the talk of people who want to cheat you. They are gimmicks to make you their disciple. So, I am asking you – where is your prema focused? See that.

*‘Bhaktire`vainam namayati, bhaktire`vainam darshayati,  
bhaktire`vainam gamayati, bhaktire`vainam vasheekarati.’*

Bhakti gives you Bhagwan’s *darshan* (to see with reverence). Bhakti gives you Bhagwan’s *adhigam* (to attain). Bhakti holds sway over Bhagwan.

What magic does Nanda Baba have, that he lifts up Bhagwan with both hands, and places Him on his lap? Sometimes he says, ‘My child, bring my slippers.’ Sometimes he says, ‘Dance for me.’ When he raises a finger in admonition, Shri Krishna feels scared that He may get spanked. Bhakti lifted Bhagwan and placed Him on Nanda Baba’s lap. Bhakti made Shri Krishna submissive to Nanda Baba-Yashoda Maiya. What sort of a thing is this bhakti?

Bhakti Is A *vashikarana shakti* (a power that can captivate).

The world of bhakti is quite unique. The Bhagwat also says that bhakti has the power to rule over Bhagwan. I challenge you to show me one sentence from the Shastras – and I say this with full authority – that Dharma can have this power! Have you ever heard such a thing? Have you ever heard that Bhagwan can be controlled by Yoga or by Gnan?

What a question! Yoga makes you give up the Ishwara and become established in the Self; and Gnan negates the Ishwara, while Dharma establishes your *paurusha* (valor; endeavor). You people hear talk about *yogaa-yogaa* and *dhyaanam-dhyaanam*. I ask you, do these teachers believe in the Ishwara? You may not be aware of the fact that Buddhism

and Jainism do not accept an Ishwara who is the source of this world. Therefore, the people who give classes on ‘dhyaanam’ and ‘yogaa’ tend to make you give up both the Ishwara and Bhakti. If you are not aware of this, become aware of it now, that these people do not believe in the Ishwara. They may teach you the techniques of Yogic exercises and meditation, and theology, but they have no love for Bhagwan.

Very well, come; I will explain that bhakti means prema. Prema for whom? Prema for the Ishwara! Our eyes are not shut, but we see every gesture of the *pre`mee* (the one who loves), and learn a lesson from it. Worldly prema remains like a dog’s tail. Worldly considerations make your heart burn. Worldly love enslaves you. It gives you that, which is insensate. It gives you *aparaadha* (offence). You may count these points! Your heart will continue to burn if you love any worldly object. *Jadataa* (lack of consciousness) will come into your heart. You will remain a fool, and you will have to remain subjugated to worldly considerations. This is the state of worldly engrossment. One has to shift one’s prema for the world to prema for the Ishwara. This is called ‘bhakti’.

I will tell you something about prema. Where does this power come from, in the Ishwara’s bhakti? Bhakti is not a *tamogunee* (filled with the Tamo guna that brings sloth and delusion) *vritti* (tendency). Nor is it a *rajogunee* (filled with Raja guna, causing restlessness and strong worldly attachments) *vritti*.

Imagine there is a *muneema* (clerk) who serves a Seth (wealthy businessman). Who is the object of his prema? His prema is for his wife, or lady love. He serves the Seth and gets money in exchange, and gives the money to her. His love for his wife and son is so strong that he even steals money, cheats his employer, and tells lies to him. Why? Because his prema is not for his employer; it is for his beloved wife and child. He does not love the Seth, but he can’t spend all his time with the family he loves; since he has to earn money for them. His mana is with his family and the work he does is for their sake. He would love to hive them all his time, but he can’t.

There is no Tamoguna in this man, but he has Rajoguna. That means, he has *raaga* (attachment) for his wife and child. Do you know what he will do if the Seth casts a covetous eye on his wife? If necessary he will



kill the Seth to protect his wife. This is called *se`vaa* (service) without prema. Loveless seva is meaningless. It is service rendered in exchange of money. The munim can give up the Seth for his wife; he can't give up his wife for the Seth! This is called, '*raajasa-mano-vritti*' – the mental tendency of Raja guna.

It is not pure bhakti when we do Bhagwan's seva and ask for worldly gifts in return. It is Rajoguni bhakti. 'O Bhagwan, my wife has a headache today; please smooth it away by stroking her head.' People want that even the Ishwara should serve their loved ones. This is Rajoguni bhakti.

Sattvaguni prema is *nishkaama* (free of any selfish desire). One thing is that Sattvaguni prema is only possible for the Ishwara, and no other, because it is human nature that people want to have love only for the objects whose fragrance they can inhale, and get pleasure; whose sight lightens up their eyes, who they love to touch, and whose voice they love to hear. Therefore, nishkama prema is only for the Ishwara.

Shri Rama said, 'Sita, I want to fan you if you feel hot, and if you feel like eating something, I want to become that morsel of food and come into your mouth. I want to become the garment you want to wear. I don't want worldly sukha.'

In South India, there is a famous shloka of Vedanta Dikshita, in 'Hansa Sandesh' (the message of the swan). In it, Shri Rama says, 'Site', you and I have no *viyoga* (separation). We live in the palace of one world, and share the bed that is the *dharatee* (earth). We breathe the same air, and sit under the canopy of one sky. We see the same moon. Sita, I am one with you. For us, there is no such thing as separation.' This is one way of *preeti* (love).

Nishkama prema can only be for the Ishwara, not for a *jeeva* (Atma attached to a body; an individual). A desire to get something in return is always present in worldly attachments. However, even nishkama prema cannot give everyone power over the Ishwara. Prema for the Ishwara, our Sattvik (of Sattva guna, the lofty tendency that gives peace and right thinking) tendencies, longing for the Ishwara, and the deep pleasure in thinking about Him, can give us sukha, but it cannot make the Ishwara submit to our wishes. The Ishwara is *sacchidaananda ghana* (filled with Sat=pure existence, Chit=pure consciousness, Anand=pure bliss), and

nobody can compel Him. The Ishwara can never be compelled by Sattvaguni vritti. Prakriti (the Ishwara's power of Creation; Nature), or *maayaa* (the Ishwara's power of illusion).

As long as bhakti is a vritti of our *antahkarana* (subtle body, or fourfold mind comprised of the *mana* = emotional mind, *buddhi* = intellect, *chitta* = mental inclination and *ahankaara* = subtle ego of individuality), it cannot influence the Paramatma.

Prema Is The *uddeepana* (stimulus; causal factor) Of Prema.

I place a question before you. There would be plenty of people in Mumbai who love. They would not be having prema for the Ishwara; their prema would be for some young girl or boy. So, all of you will have considerable experience about prema. My question to you is, what is the best method for giving rise to prema, for increasing prema, for creating waves of prema?

I want you to think about this first. What are the factors that strengthen your prema for someone? Is prema strengthened by seeing, hearing, or touching? Does it increase when the beloved is kind to you, or stays with you? Or does it grow when the loved one gives you money? When does your prema grow?

Keep the answer to yourself; I do not want you to talk about it in public. I will tell you the answer.

Prema increases when it sees prema in the other person. If you feel, 'The one I love loves me deeply,' your prema will grow. The prema of the person who loves us takes an *avataara* (manifests; descends) in our heart. How does it descend into our heart? I will give you a practical example.

There was a young lady, who was deeply in love with a man, but she did not know what his feelings for her were; she only knew that she loved him. She fluctuated between hope and doubt, about whether he loved her or not.

Listen to this in another way. Shri Radharani used to remain agitated in her love for Shri Krishna. She did not know whether He loved her or not. You can also imagine that Shri Krishna loved Radharani deeply, but did not know yet, whether His love was reciprocated or not.

This is the doubt in the mind. Doubt is an obstacle on love, in the rising of prema.

One day, Shri Radharani went to bathe in a lake. The lake was filled with blue water lilies. Shri Krishna was blue-hued. He went quickly and hid among the water lilies. Shri Radharani swam towards the blue lotuses, touching them gently, because they reminded her of Shri Krishna. Shri Krishna took on the form of a blue lotus. As soon as Radharani touched Him, He manifested and placed His hand on her shoulder.

The touch of Shri Krishna's manly hand filled Radharani with the *amrita* (elixir) of prema. How did the amrita of prema rise up in Radharani?

It arose by seeing the prema of the *priyatama* (beloved). When Shri Radharani's prema rose up in a great wave, she twined her arms round Shri Krishna's neck, and held Him close.

What happened? Shri Krishna was captivated! Shri Radharani's prema enthralled Shri Krishna. The bhakta's prema enslaved Bhagwan.

How did this happen? When Bhagwan gave His prema by placing His hand on Radharani's shoulder, He increased the intensity of the prema she felt for Him. So, Shri Krishna is actually the treasure trove of His *aahlaadinee shakti* (the power to give joy), but He increases the bhakta's prema by giving His prema to them; and then the intense prema of His bhaktas captivates Him.

I gave the example of Radha-Krishna to explain how bhakti wins over Bhagwan. Actually, I want to start the topic right from *baala-leelaa* (Shri Krishna's childhood frolics).

*Nandastvaatmaja utpanne` jaataahlaado mahaamanaah.*

(The birth of Nanda's son created great joy in the hearts of the great.)

So, '*Nandake` aananda bhayo, jaya kanhaiyaa laalakee*' – there was great rejoicing in Nanda's house. Glory to the baby Krishna!

Nanda Baba saw, 'The son I yearned for, up to the age of eighty, has come.' His heart brimmed with happiness. It became a sea of prema. And He, who is all-pervading, became a baby, a foot and half tall! The *niraakaara* (formless) became *saakaara* (with form). The *brahm-*

*svaroopā* (whose essence is the Brahman) became Nanda Baba's son. The *parama-svatantra* (supremely independent) become *paratantra* (ruled by another). Bhakti did all this, and placed Him in Nanda Baba's lap.

What is the method of bringing the Ishwara into our lap? How can this be done? What is the *saadhanaa* (effort for spiritual progress)? What is the *upaaya* (method)?

If you want to lift the Ishwara on to your lap, fill yourself with the *parama-aananda* (supreme bliss) that the Ishwara has given you. As soon as Paramananda fills your heart. You will acquire the ability to win over the Parameshwara, Bhagwan Shri Krishna Himself! Bhakti has the power to command Bhagwan. Bhakti's manifesting in our antahkaran is no ordinary matter. It is the power that can rule over Bhagwan.

These days, the *aastika* (people who believe in the Ishwara) who have prema, don't have the knowledge about who is *astika* and who is *naastika* (one who does not believe in an Ishwara). A person who erases Ishwara-bhakti from his heart is not an *astika*; he is a *nastika*. He doesn't fill his heart with *rasa* (sweetness); he makes it arid. He may remain immersed in meditation for a while, or consider himself to be an *asanga saakshee* (unattached witness), but it will be short-lived.

The Ishwara will not come into your lap, and play and laugh, unless and until prema and bhakti fill your heart. The aridity of your heart – your being hard-hearted – cannot be destroyed until the prema in your heart is so strong that it wins over the Ishwara. What will happen is that you will do dhyana and get snared in worldly objects. You may do Yoga, but you will remain trapped in the world. You will develop the pride of being a Gnani, and remain caught in the coils of worldly considerations. You will be caught so badly that *vaasanaa* (avid desire) will thrash you, enslave you, and make you suffer.

So, we should try to bring the Ishwara, His leela, and prema for Him, into our lives.

## Chapter 3

### The Rahasya Of Bhagwan's Avatar Leela.

*Abhinavanavaneetasnigdhamaapectadugdham dadhikanaparidigdham  
mugdhamangam muraare`h,  
dishatu bhuvanakrichchhrachhe`di  
taapicchagucchhacchavinavashikhipicchairlaancchitam vaancchitam  
nah.*

What I spoke on, for the past two days, was the preamble of Bhagwan's Avatar leela and janma leela. We say, 'the rahasya of Bhagwan's leela'. What does 'rahasya' mean? Rahasya means that; which has been kept hidden, which has been kept a secret. For example, a man was abusing me profusely four days ago, and today he comes and presses my legs and folds his hands to me. People asked, 'What is the rahasya of the change in his attitude?'

In all probability, the man in is a situation where my assistance is required to remove some obstacle in his work. So, today he shows respect and goodwill to achieve his purpose. What is the rahasya in America becoming friendly with China? The enemy of our enemy is an ally. Both American and China have enmity with Russia at present. This is the rahasya of their present friendship. There is one thing hidden in their heart, and they do something that is contrary to it. That, which is hidden in their heart, is the rahasya.

Please don't see only the *bhoomikaa* (preamble; introduction). I am speaking from the viewpoint of *shuddha* (pure) Vedanta (the quintessence of the Vedas). In Vedanta, you hear discourses about *adhyasa* (a superimposition related to something). Adhyas means to understand something for something that is not its true form; to mistake something for something else. '*Atasmin tadbuddhi adhyasaah.*'

Now, take a look at yourself. You have done an adhyas of this *shareera* (your gross physical body) and its Dharma (intrinsic nature) on the Atma. That means, the Atma is not the shareer, nor is the shareer *dharmavaana* (having Dharma). However, you have superimposed the qualities of the body on your Self. To superimpose something on

another object is called an '*aaropa*'. You have done *adhyaaropa* (a superimposition).

What is the shareer like? It is a puppet made of bones, flesh, and skin. It is *jada* (insensate; something that is known), and you are the *che`tanaa* (consciousness, the one that knows). You consider the *parichhinnataa* (being separate) of your body to be your parichinnata; thinking yourself to be separate. You believe the *janma-marana* (birth-death) of your body to be your birth and death. So, you have done an adhyas of the shareer and its Dharma on your Self (Atma). Give thought to this, and understand it.

Adhyas means that just as you are not the shareer; you are not that, which is born and dies, but you have identified with the body that is born and dies. This adhyas is not one-sided; it is from both sides.

That is called, '*anyonyaadhyasa*.' What you have done is to believe something else to be your Self, and like your Self. What are you? You are truly the *svaroop*a (essence; true form) of Paramananda.

*Paramaananda svaroop*a too, *naheen tome` dukhale`sha*.

You are anand-swarup; there is no trace of dukha in you.

Your ultimate prema is for your Self, but you believe that anand lies in the rasagulla, sugar, honey, a woman or a man. You have superimposed the anand of your Atma on other objects. It is also your adhyas to believe that anand comes from other objects. Moreover, it is you, who are the one that illuminates everything!

You believe that the Surya (sun) and Chandrama (moon) illuminate, but it is the *vritti* (mental inclinations) of the *mana* (emotional mind) that illuminate the world for you. So, the *prakaasha* (effulgence) that is your swarup, has been thrown onto the Surya and Chandrama, and mana-vrittis. This is also called adhyas, and you are *nitya satya* (the everlasting existence), but you believe this world to be the nitya satya. Hence, you have done an adhyas of the Dharma of the *drishya* (that, which is seen, as being separate from the Atma that sees) on the *drashta* (the Atma that sees); and you have done the adhyas of your swarup on the *sansaara* (the interactive world). This adhyas is the cause of your dukha.

If you have not understood the word ‘adhyas’ properly, please do so now. I had written a book, ‘Maharajshri Udiya Baba Ke Upadesh’ (teachings of Maharajshri Udiya Baba). The word ‘adhyas’ was used frequently in it. The book was sent to the Press for printing. The publisher is a bhakta of mine. He is very learned, and has an M.A degree. He had it printed free of cost, in Jabalpur. However, he replaced the word ‘adhyas’ with ‘abhyas’ (practice; habit), because he did not know the word ‘adhyas’! So, I tell you again, that abhyas means to repeat; to practice a shloka until it is memorized. That is abhyas. Abhyas is when you don’t know how to do something but you practice it repeatedly to learn. Adhyas means a faulty understanding. To think that what is yours belongs to someone else; and what belongs to someone else is yours, is adhyas.

Anand is your swarup, but you think it abides in *vishaya* (sense objects), in *vishaya-bhoga* (indulging the senses), and in *karma* (actions). You think it abides in *bhaavanaa* (feelings) and in *sthit*i (a state or condition). It is you who is the illuminator of all objects – the Surya, Chandrama, *agni* (fire), indreeya (senses), thoughts, etc – but you believe that they reveal the world to you. You are the *abaaadhita satya* – the existence that can never be negated. You have neither birth nor death. You are the *gnaana-svaroopaa paramaatmaa* - the supreme Atma whose essence is Gnan, but you believe the world to be Satya and eternal. This is the adhyas. Your believing your body and its nature to be your Self; and your Self to be your body, is an adhyas.

Now, examine your heart and see whether adhyas is chasing you or not. Is it with you or not? Yesterday, a gentleman was saying, ‘What did Krishna do? He killed a donkey, a horse, a bull, a serpent and a stork. Isn’t that all He did? Even our youngsters do this! They also keep doing such things. What is so special about it?’

Now, see what the meaning of ‘Leela Rahasya’ is.

The matter was narrated first, in the form of a story. Even children listen to these episodes with interest. My mother read out ‘Sukhsagar’ and ‘Premsagar’ to me before I learnt how to read even one letter of the alphabet. I loved to listen to her, and I loved the stories.

I also saw that great Mahapurush (Mahatmas, learned Saints) also had a lot of love for her. They were authorities on Vedanta and Darshan

Shastras. Renowned scientists heard these stories with great interest. I realized that some great rahasya is hidden in these stories, that they have a subtle meaning that attracts the *chitta* (mental inclinations) of even such highly intelligent people. I feel *aashcharya* (astonishment) that you feel no ashcharya when you hear these stories! The *kaarana* (cause) of this whole world, the Master of all Creation, the *parameshvarya* (the supremely powerful and glorious Parameshwara) comes and begins to play in our lap! He comes and stays in our womb, and manifests as a baby, lies on our lap, and suckles us! The Ishwara becomes so much like an ordinary child!

Something so difficult was made so easy. What was so far away came so close. That, which was so difficult to meet was brought and placed on our lap. That, which did not belong to any other, was made our own. This is the rahasya of Krishna leela – the *saadhaareekarana* (becoming ordinary) of the Ishwara. It is the Ishwara's changing from the *vishe'sha* (different; special) to the *saadhaarana* (ordinary; common); of the one who is *asaadhaarana* (extraordinary; exceptional) becoming sadharan, and placing Him in our life.

There was a Raja who kept himself aloof from his people. It was very difficult to meet him. Someone told the Raja, 'There is a hermit who lives alone in the jungle. He has great love for you. He chants your name and thinks of you. He weeps for you.'

The Raja thought, 'Let me go and see this man.' He left his city and Ministers, and went alone into the forest, disguised as an ordinary traveler. He went to the hut of this hermit who had so much love for him. Won't you agree that this was a gesture of goodwill? Won't you appreciate the Raja's action?

If the *nirguna* (without attributes) Ishwara, the *niraakaara* (formless) Ishwara, who is the Master of all and the cause of this world, comes into our lap as our child – do you claim that He does not have the power to do so? He has the power to create the world, but not the power to manifest as a baby? He, who is the *sarva upaadaana* (the matter of which everything is created) can't become a little child?

You see, I want to make you understand the benefit of Krishna leela in two ways. Firstly, see whether you have adhyas or not. If you do, you will be caught and enslaved by your adhyas. Do you believe that the



world is illuminated by some other object? Then you will, yourself, become the darkness. Do you believe other objects to be Satya and nitya (everlasting)? If so, you will be *anitya* (transient) and *asatya* (not the Satya). Narayana! I want to shift your mind from where it is stuck. You are unable to know yourself to be the Sacchidananda Brahman. You don't know that you are the Paramananda, you are self-effulgent, and it is you who illuminates everything. You are the *param satya* – the supreme Truth, pure existence. You are not able to obtain this *bodha* (knowledge), and you consider this world to be Satya. You believe that anand can be obtained in this world. You are trapped in the glitter of this world, and its brightness and grandeur.

This is called the *madhyama maarga* – the middle path. You shifted your mana from sense objects; shifted your *chitta-vritti* (mental inclinations) from the reality and pleasures of the *vishaya* (sense objects). You have not yet touched your Self. The Ishwara has been placed – in the form of a little child – between you and the worldly vishays. You have not become seated in your Self, nor have you become detached from the objects of the senses. Thus, one thing I have just accomplished is to free you from the bondage of worldly pleasures, and bring the eternal anand and pure effulgence absolutely close to your heart. I extracted your chitta vritti from this world.

*Yahai hamaari badi se `vakaayee,  
le `yin na baasana basana choraayee.  
(Ramcharitamanas. Ayodhya Kand 250.3)*

When Ramchandra Bhagwan went to Chitrakut, the forest tribes – like to Kola and Bheel – gathered round Him. They bowed down to Him and said, ‘Maharaj, how can we render You any service? We have neither utensils, nor clothes, nor houses. We have nothing to offer You. But we can render one service to You.’

What is that?

‘We will not steal Your clothes or utensils.’

This leela of Bhagwan is seen clearly, to render you the service of turning your mana from worldly enslavement and considerations, and looking into your inner world. There is no doubt about this. Therefore,

those who do *khandana* (refute) the path of Bhakti and tell you not to do bhakti, but leave you free to do business – ethically or unethically – do you harm. They tell you not to do bhakti, but leave you free to steal things or behave like a gangster. You can be enslaved by sense objects, women, or men. People who refute the Bhakti Marg (path of Bhakti) do you no benefit; they harm you. They take you to your downfall.

How does this benefit them?

I will tell you. Your ultimate goal is to experience your Atma as the Satya, as Anand, as Gnan, or as the Brahman. So, first of all, it must be firmly established in your buddhi, what the Parabrahm Paramatma is like. The *tat-padaartha* (tat = that; the Brahman; padartha = matter. The ultimate statement of the Vedas is, ‘Tat-tvam-asi. That Brahman – asi = is – tvam = you, the Atma.)). Then, the *tvam-padaartha* (the matter that is you, the Atma) is shown to be the *tat-padaartha*, clarifying that you are the Atma, and the Atma is not separate from the Brahman. I am telling you how you (the Atma), are praised.

You must be reading the Ramcharitmanas. In it, Shabari says that she is the *adhama* (lowest) of the adham *naari* (woman). This is what she thinks herself to be. If you are a Vedanti, you would be saying, ‘I am *nitya* (eternal), *buddha* (enlightened), and *mukta* (liberated).’ You will find it difficult to understand the special indication in this. Shabari feels that she is the lowliest of women. Shri Ramachandra wants to tell her that she is of the most superior kind of person. If He had contradicted her, and praised her high level of spirituality, and told her that He had a deep love for her, and that she was His Atma, she would be unable to absorb it. She would not be able to understand or accept it.

So, what did Shri Ramachandra say? Look it up in the Ramcharitmanas. The purpose of this episode is not to give the *upade`sha* (teaching; sermon) of bhakti; it is to tell Shabari that she is greatly loved by Bhagwan.

‘Shabari, what are you saying? Listen to Me.’

‘Maharaj, please command me.’

‘Come, I will give you *upade`sha* (teaching).’

‘Yes, Maharaj, please tell me.’

‘For Me, bhakti manifests in nine forms. Have you heard about this, or not?’

‘Yes, Maharaj, but please tell me what they are.’

Shabari settled herself at Bhagwan’s feet, eager to hear His upadesh. She stopped talking about her own feelings. How will the other person begin to speak, unless the first person stops speaking? If someone has a habit of talking continuously, how can he hear what the other person is trying to say?

Bhagwan said:

*Prathama bhagati santana kara sangaa,*

*doosari rati mama kathaa prasangaa.*

(The first method is to associate with Mahatmas. The second is to love to hear about My actions.)

In this way, Ramachandra Bhagwan spoke about the nine ways of bhakti. How good it feels, to hear from Bhagwan Himself, about the nine ways of bhakti for Him! I want you to see where the main thrust is.

*Nava manhu e`kahun jinhakein hoyee,*

*naari purusha sacharaachara koyee, soyi atisaya priya.*

‘If anyone has even one of these, whether it is a woman, man or any other being, that person is extremely dear to Me.’

And, *sakala prakaara bhagati dridha tohre in,*

‘You have all nine kinds of bhakti for Me.’

What does that mean? It means that Shabari’s feeling of being lowly is utterly wrong. If anyone has even one of the ways of bhakti, that person is dear to Bhagwan, and Bhagwan tells Shabari that she has all nine! ‘So, who can be dearer to Me than you?’ Bhagwan told Shabari that she was very dear to Him.

Now, listen to the praises of the Ishwara.

When you go on listening to the Ishwara’s praises, His wonderful qualities, compassionate nature, etc, your thoughts will shift from worldly matters and you will develop *vairaagya* (detachment from worldly considerations). The benefit of this is that you will obtain Gnan about the Ishwara’s swarup.

What will happen when you listen to the Ishwara's leelas? The Ishwara's *svaroop*a (essence) is separate, and His *svabhaava* (nature) is separate, and His *guna* (good qualities) are separate. Gnan about the Ishwara's gunas is His *upaasanaa* (loving worship). Gnan about His svabhava makes us His *sharanaagata* (one who seeks His protection), and Gnan about His swarup makes us one with Him.

So, Shri Krishna comes. Where does He come? He comes first into Vasudev's mana, then into Devki's womb, then into Yashoda Maiya's lap and then to Nanda Baba's lap. Pay attention to these four points. The Ishwara's coming into Vasudev's mana is his obtaining Gnan about the unseen Tat-padartha. The Ishwara's coming into Devki's womb is her buddhi thinking repeatedly about Him. And, His coming into Yashoda Maiya's lap is the *sandhaana* (joining together, like attaching an arrow to a bow) of words. And, where the Ishwara's *aparoksha saakshaatkaara* (direct personal experience, but not through the senses) is, 'Nanda ke`aananda bhayo, jaya kanhayaa laalakee.'

This is leela.

It is a frolic of Bhagwan to come into Vasudev's mana. It is His leela to come into Devki's womb. He came in them, but He did not come out. If the Ishwara comes within, but does not come outside as well, He remains incomplete. Immature Vedanti's don't know this. They say that the Atma is the *drashtaa saakshee* (the witness who is uninvolved), and keep the Atma within. They have no real Gnan about the Atma.

The Atma is the *adviteeya* (non-dual) Brahman. Nothing else exists. That, which is inside, is also that which is outside. The internal and the external are one and the same. So, what came into Vasudev's mana remained within, and what came into Devki's womb also remained within. He came onto Yashoda Maiya's lap, sat on Nanda Baba's shoulder, and began to pull his beard!

Thus, the Ishwara's swarup is everything that is inside and outside. His svabhava is to Grace those who love Him, and His *sadguna* (good quality) is *bhakta vaatsalya* (motherly love for His bhaktas). I have already told you that it is written in the Brahmasutra, that the Gnan of Bhagwan's gunas is meant for developing love for Him, and a wish to worship Him. The Gnan of His swarup is meant to develop the feeling of being one with His. So, see the Gnan of the gunas.

*Se`vaka sadana svaamee aagamanoo,  
mangala bhavana amangala damanoo.*

(He is the refuge of His servant, Master of the sacred Texts, He is auspicious, and He destroys the inauspicious.)

This is *chintana* (thinking deeply) about His gunas. How *kripaalu* (compassionate; merciful) Bhagwan is, how greatly He loves His bhaktas. He is *ananta* (infinite), and yet He comes into a tiny little mana. The formless takes a form. The *asanga* (unattached; aloof) catches the heart of His bhaktas. People who don't do bhajan (give wholehearted love) of such an Ishwara are:

*Asa prabhu chaadi bhajahi je` aanaa,  
te` nara pashu bina poonchha bikhaanaa.*  
(like animals without a tail!)

A person who neglects such a loving Bhagwan – who comes into our mana and our *tana* (body), who comes on our tongue (when we chant His name), appears before us, and plays with us – and does bhajan of any other, is no better than an animal in human form. The only difference between such a person and an animal is that he does not have either horns or a tail! To turn away from the Ishwara is the characteristic of a lowly creature.

So, this is Bhagwan's leela! 'Leela' means *layanam laati* – that, which makes our mana *leena* (immersed), is called 'leela'. Our mind gets engrossed in sensual pleasures, women, wealth, house, futile talk, listening to worthless prattle, thinking about paltry things, eating, drinking, and sleeping. That, which pulls our mind away from all these, and immerses it in the Paramatma, is called 'leela'.

Come; let us free our mind from worldly objects and do the *darshan* (see with reverence) of the Parameshwara seated in our heart. '*Kashchid dheerah pratyagaatmaanamaikshata, aavrittachakshuh amritvamichchhan*' – you can see Him in your heart.'

You will probably have noticed that the name of Krishna's mother is 'Yashoda' (one who gives *yash* – fame) and the name of Radharani's

mother is ‘Kritida’ (one who gives *keertee* – fame). Yash and kirti are synonyms. You know that. People say, ‘This man’s yash is growing’, or, ‘his kirti is growing.’ This yash and kirti have come as the Brahman’s *saakaara* (with form)’s good name. Shri Krishna is not seen physically, as the *sarva-vyaapaka* (all-pervading) Brahman. It is said that His kirti is all-pervading. Then, how does Krishna become your son?

If you become Yashoda, He will become your son!

How does one become Yashoda?

Yashoda has *raagaatmikaa bhakti* (bhakti filled with love and attachment for Krishna). You will become Yashoda when you get ragatmika bhakti (when your bhakti makes you love Bhagwan enough to be obedient to His wishes). Ragatmika bhakti is different, and *raagaanugaa bhakti* is different. *Vaidhee bhakti* is separate; it is doing the ritual puja of Bhagwan’s image.

You see, the meaning of Yashoda is to give Bhagwan all the praise and credit. I know that human beings are egocentric. Their ego is very strong. A lady bhakta comes to meet me. If I tell her that somebody’s son has got a B.A. degree, she immediately tells me that all four of her sons have a B.A. degree. If I tell her I have a headache, she tells me she has great pain in her legs, for the past three days. Perhaps you also have the same habit.

This shows how the mind of people is always focused on themselves. They talk about the things they have done. It is always ‘I-I-I’ – both in good things and bad – ‘I’ is predominant.

So, what does it mean, to be Yashoda? Don’t take the credit for the good things you do. Don’t give the credit to your son or family members. Give the credit to the Ishwara. ‘This work was not done by me or my wife, son, or father; it was done by the Ishwara.’ Does this ever come to your mind?

Some people were sitting with me one day, talking about a gentleman who had built a large hospital at the cost of ten million rupees. One of the men sitting there told me, ‘Maharaj, I have also made a hospital.’ The subject of the new hospital was diverted to the small hospital of this man. His was a very small hospital, but he had no thought for the large hospital made by another. People give importance to the little things

they do. They become egocentric. They remember those who gave them pleasure and gave them pain. Their thoughts are always connected to their 'I'.

Here, there is no *chintana* (thinking about) 'I-mine'. This is chintan about the Ishwara. Give the Ishwara the credit for all good things.

How the sun shines! This is also the *prataapa* (greatness) of the Ishwara. How beautiful that girl is! What a great artist the Ishwara is! It is not the skill of the girl's parents that made her so beautiful; nor is it her own skill. Narayana! The meaning of being Yashoda is that you see the Ishwara's hand in everything that happens in the world. Don't place your 'I' to the fore; don't place your loved one to the fore; place the Ishwara to the fore. This is the rahasya of Shri Krishna's leela.

You know that Bhagwan manifested from Devki's womb, but He was not as much Devki's child as Yashoda's. What is the reason? Devki does not feel that Shri Krishna is her son as strongly as Yashoda Maiya does. Bhagwan appeared as the *chatur-bhuja* (four-armed) Narayana before Devki, so she felt, 'How can he be my son? *Aho nrilokasya vidambanam hitat.*' In front of Yashoda Maiya, however, Bhagwan came in the form of a human baby. She lifted Him up with both hands. 'He is mine!' she said.

Thus, Bhagwan does not necessarily belong to the one whose womb He takes birth from; He belongs to the one who takes Him in her lap with motherly love.

This is the rahasya of bhakti. It is the rahasya of Bhagwan's *janma leela* (the game of taking a birth). It is the rahasya of the Avatar Leela.

Please don't wait for Bhagwan to be born to you, to accept Him as your own! Just develop the feeling that He is yours. Consider Him to be your Swami (Master), *mitra* (friend), *be'taa* (son), or your *pati* (husband). Consider that you have a close relationship with Him. Use any method to place Him in the lap of your *mamataa* (emotional attachment). Get attached with *vatsalya* (motherly love) for Him. Meaning, seat Him on the swing of your heart, and get engrossed in Him.

*Vrajanaatha jhulaaun saaree raina.*

(O Master of Vraja, I would love to pull Your swing all night long.)

If your mind is restless, let it swing with Bhagwan. Place Him on the swing and pull the swing gently too and fro lovingly. Make Him your friend and place Bhagwan in the place of the others who you love as your own. Place your hand on his shoulder, and walk with Him as your friend. Place Bhagwan on the throne of your *hridaya* (heart) and worship Him as your Lord. Love Him as you would love your sweetheart.

What is the purport of saying this? Unless and until Bhagwan takes an Avatar in the womb of your mamata, and you allure Him into your heart by giving all the credit to Him, and singing His praises, you won't get the feeling, 'He is mine.'

Let the Vedantis make Bhagwan their 'I', and let the *sansaaree* (worldly people) make the body and worldly objects 'mine'. Worldly people identify with the body, and believe worldly objects to be 'mine'.

Forget your 'I' and feel that Bhagwan is 'mine'. As soon as you make Bhagwan yours, you will become Yashoda, and Bhagwan will take an Avatar in your heart. Take Krishna onto your lap, and give Him a kiss. Toss Him up into the air, playing as you would with a beloved baby. Feed Him milk.

A lady lived at Vrindavan. She was called Anand Mata. If you go to the Radha Raman Mandir at Vrindavan, you will see the Mandir of Anand Mata in the lane just behind. Anand Mata had come to Shri Udiya Babaji Maharaj one day.

'Do you go to bathe in the Yamuna?' he asked her.

'Maharaj! What are you saying?' she exclaimed. 'My Kanhaiya – my Lala – is still very small! He suckles me. He would catch a cold if I bathed in the Yamuna. So, I don't bathe in the Yamuna.' This is called vatsalya! This is called mamata! This is called Yashoda!

Please don't think that I will connect everything to Vedanta, or to the Brahman, and make that the rahasya of Shri Krishna's leela! The leela's rahasya detaches you from this interactive world, and places you in front of the Paramatma. This leela rises up between you and this world, and gives you auspiciousness. It gives you good fortune. Such a *sakhaa* (friend) such a *swami* (Master) and such a *pritama* (sweetheart)! If you let go of *bhakti-bhaava* (the feeling of bhakti) and get caught up in



amusing stories or dry theology, the *sadbhaava* (the feeling that Bhagwan is real) that should rise up in your heart will not awaken.

So, first of all, let anand grow and spread in your heart. Just as the Yashoda of mamata for the Ishwara comes into your heart, let the *nanda* (son) of anand manifest in your heart. You will see that all attachment to worldly pleasures will leave you automatically. You will get *vairagya* (detachment), *tyaga* (renunciation) will come naturally, and you will acquire the eligibility to meet the Paramatma Himself.

Thus, there is oneness in the swarup-gnan, there is the taking refuge in Bhagwan in the svabhav-gnan, and there is upasana in the gnan of Bhagwan's gunas. And, your *preeti* (love) is for the *saakaara* (with form) Bhagwan. Shri Vallabhacharyaji Maharaj has said that this Dhenukasura (the Asura in a donkey's form) is *adhyasa* (a superimposition connected to something). This donkey has to be destroyed. Krishna killed this donkey. If this Krishna comes into your heart, He will kill this beast that you have kept tied – not in your home, but – in your heart and in your buddhi.

If an animal is outside, you can kill it with a gun, but it is Bhagwan Shri Krishna who will kill the donkey within. Killing this donkey is the removal of the false beliefs of you antahkaran.

## Chapter 4

### Make Bhagwan the Object of Your Love.

It is not a *dosha* (fault; offence) to have mamata, but it is a dosha to have the feeling of ‘mine’ for worldly objects. It is our love and partiality that are responsible for most of the paapa people do. It is not that most of people’s wrongdoing is done for their own sake; some of it is for the wife, some for the family, some for the son, and some for the husband, some for parents, and some for the expansion of wealth. People have to sustain the group attached to them. And, when a person is unable to provide for them by honest means, he or she takes recourse to dishonest means.

Our *dharmaatmaa* (people who believe in Dharma) have said, ‘Keep your *aham* (I) and keep your *mama* (mine), but keep the aham controlled by the Shastras.’ That means, the feeling of being a Brahmin, a Sanyasi, a human being, etc is the *ahankaara* (subtle pride) of the restraints of the Shastras. And, ‘I should never cause suffering to anyone’ is also the restrain of the Shastras. Have bonds of love in this world, but let your behavior be in keeping with the strictures of Dharma. Treat your daughter as your daughter, your wife as your wife, and mother as your mother. Treat your customer as a customer and shopkeeper as a shopkeeper. Don’t harm anyone because of your partiality for someone. Dharma will purify your character. Dharma accomplishes the work of controlling your aham as well as your mama. Now, come to bhakti. Bhakti says that you have fallen into the habit of having mamata for different people and different objects. ‘My body, my eyes, my ears, my nose, my mind, etc.’ So, fill the womb of your ‘my’ with Bhagwan. Develop the feeling, ‘My Bhagwan’ instead. You will see that your mamata becomes *shuddha* (pure).

Dharma controls ahankara, bhakti weakens ahankara, and Yoga frees a person from ahankara and places him in his swarup. Gnan gives the *bodha* (understanding) that we are actually the Brahman.

I will tell you something about this. Generally, I always adhere to the principle of the subject of my Pravachan. I have no wish to give instructions or make anyone my disciple. You may follow the beneficial

methods I speak about or not; it is your wish. I tell you what is Satya. I do not cling to the hope that you will listen to my talks and become free of you worldly bondage.

Narayana! When you fill your heart with the Ishwara, your pride in your wealth, learning, lineage, beauty, etc will weaken, because the things that enhance your ego will no longer be yours. Your 'I' will disappear, and Bhagwan will fill your mamata. And, if you let go of your antahkaran (fourfold mind, or subtle body, comprised of mana, buddhi, *chitta* – thoughts and ahankara), and seat yourself in your shuddha swarup – the pure essence of your Self – you will obtain your *svaroopasthiti* (the state of your pure essence).

What will happen if you seat yourself in your swarup sthiti without being a Dharmatma or purifying your *vaasanaa* (avid desires)?

A Yogiji told his disciple, 'My son, bring me some water to drink.' The disciple went to the Gangaji to fetch water. In the meantime, the Yogiji went into Samadhi that lasted over a hundred years. The disciple waited in vain for Yogiji to awaken. When Yogiji emerged from his Samadhi, his desire for water also awoke. 'I want water, my son,' he said.

People told the Mahatma that he had spent many years in Samadhi, and his disciple had died many years ago. If a man hangs a dirty coat on a hanger and sits in solitude, he will put on the same coat when he goes out again. People neglect to purify their antahkaran. Either they develop pride about their greatness, or they give up their worldly thoughts for a little while. What should be done is to clean the garment (mind) thoroughly. First, purify your antahkaran, and then hang it up while you meditate, then wear the clean garment again when you return to worldly interaction.

One man wanted to climb on to the roof. He gave a mighty jump, and reached the roof, but he injured his knee when he landed. He had to come down to go to the doctor for treatment.

How did he hurt himself? He got hurt because he did not use the staircase to climb up to the roof; he jumped up. If a person purifies his external character, that is Dharma. Bhakti is to purify the inner life. After that, if he sits in his own swarup he will neither harm himself, nor will there be any *vikaara* (mental distortions) in him.

You may ask me point blank, 'Swamiji, what are you saying?'

What I am saying is that you see a man who sits in a Samadhi for an hour or two. He calls himself a Yogiraj. However, when he comes out of the Samadhi, he gets angry with his wife, abuses his son, and fires his servant. He cheats his clients and feels no shame in taking what belongs to other people.

An acquaintance of mine is a detective. He came to meet me one day. ‘Maharaj,’ he said, ‘these people are great Satsangis (people who attend spiritual discourses regularly). They sit in a Samadhi for two or three hours. Just look at this list – see the crooked things they do! What effect does your Satsang have?’

My brother, the effect of Satsang lasts for one hour, while they listen to the Satsang. It does not remain with them. The Mahatmas have no control over their interaction with others. When they are in their shop they are ruled by greed, and when they are in a Samadhi, they are ruled by Yoga. Both Yoga and *lobha* (greed) are active in their lives.

What I wish to point out is that there is some justification for well-known Satsangis being criticized. This is because they do not progress step by step in their *saadhanaa* (effort for spiritual progress). The method is to purify the character first, then remove the worldly desires, and then sit peacefully on a very good bed. Such people wear clean clothes (mind) when they emerge, and use a very good vehicle (body; actions). When people fail to use the right method for proceeding, they wear a dirty coat again, and ride on a donkey! This is what their state is.

What is needed for this is that our own *mamata* and *vasana* are in our *antahkaran*; we have to attach them to Bhagwan, to make them pure. This is why *bhakti* is needed. Make two compartments in your mind – ‘This is *paapa*, and this is *punya* (meritorious deeds). I will not do *paapa*.’ And, ‘This is the *Ishwara* and this is the *sansara* (interactive world). I will not have *prema* for the *sansara*; I will have *prema* for the *Ishwara*.’ This *bhakti* – dividing; separating – is called *prema* for Bhagwan.

I will now take you into Krishna Leela.

*Bhakti* is of two types. One is a *gauravamoolaka* (based on Bhagwan’s greatness) *bhakti* and the other is a *sambandamoolaka* (based on the relationship with Bhagwan) *bhakti*. *Gaurav* means *bhakti* for Bhagwan’s greatness. The *Ishwara* is very great. If you truly believe in His

greatness and give Him the credit for everything good, you will become Yashoda. To be Yashoda means to give Bhagwan credit for all the good things; not take it yourself.

No! No! '*Yathaapoorvam akalpayat.*' You have not created the sun!

But I have done the painting, with the beautiful colors.

It is not so. An artist may have the pride of having painted a beautiful picture, but ask him if he has created the sun. He will have to admit that he hasn't. Then ask him whether any of the colors on the canvas would have been possible, had there been no sun. The focus shifted from the sun, and settled on the painting, on this world, on yourself. Your vritti became small. All the colors in your painting are the colors of sunlight.

'See how gracefully I walk!'

True, but had there been no earth to walk on, how could you have walked? My brother, the Ishwara made this earth, on which we prance and strut, stamp and stride, and walk. Where would we have placed our feet, had the earth not been there? The earth is also given by the Ishwara. And, when you walk, whose is the strength that enables you to move?

So, when you see the Ishwara's greatness in everything, you will become Yashoda Maiya, and the Ishwara will come into your lap. The Bhagwat describes the bhakti of relationship with Shri Krishna and His leelas more than the bhakti of Bhawan's greatness. We have a *bandhana* (bond; emotional tie) with the Ishwara. I agree that we are tied to Him, but the bond is with the good, not with the bad.

A Seth (businessman) has a son who goes and sits with a Sant (Mahatma) whenever he gets the chance. He learns good things, and comes back. The son of another Seth goes and sits with people who gamble and drink. These days, gambling and drinking have become status symbols. A person is considered rustic if he does not drink and gamble. A person who does not know dancing is considered unfit for high society. By dance, I mean the dancing done at Clubs, posh hotels, or private houses.

So, of the two boys, which will you consider praiseworthy? You will praise the young man whose association influences him towards what is good, and criticize the association that is harmful. Thus, a person can

associate with Bhagwan or with the sansara. The latter gives bondage, but the first gives *samyak bandha* – end to worldly bondage.

What is worldly bondage? People have developed the habit of having prema for their son. They have the habit of loving their employer, loving themselves, and their wife or lady love. Love for yourself, love for your friend, child, lover, and Master. This is the habit people have developed. When a person has no attachment for any worldly object, we consider that to be our Atma, which is our swarup, our own ‘I’. It is the *asanga* (unattached) Atma. However, see this strange fact – the asang Atma loves Itself!

Do you want to bring your prema to the right channel? Or do you want to go to the *Yagya-shaalaa* (place where a Yagya is done) and do Dharma, but have prema for a prostitute? If this is what you want, you want the wrong thing. You want to sit at home and meditate that you are the Atma, and also have love for a prostitute.

Please understand what I am telling you. Don’t have a false pride that you will do only the *saadhana* (method for spiritual progress) that is the highest method. Don’t think of catching only the greatest object. You go to the market with the false pride of buying only the best clothes, so that other people will see your expensive clothes and respect you. It is in the same spirit that people wish to purchase a Samadhi or false renown by doing a Yagya. You should go on the path of true greatness.

And, who is great?

It is the person whose mana is great.

When is your mana great?

‘*Yo yachchhraddhah sa e`vas ah.*’

Your mana is great if your prema is for that, which is the greatest; and if your mana is the greatest, you are the greatest. Our *preeti* (love) should be for the Parameshwara. It should not be for petty, paltry objects. Love for money makes a person a cheat. Love for a man or woman makes a person immoral. Love for wealth brings greed, and a desire for power brings *hinsaa* (violence). People get the urge that there should be no competitors and no opponents. This is called sansara. To save yourself from it:

*Aise` varako ke` varoon jo janame` au mara jaaya,  
vara variye` gopaalajoo mhaaro chudalo amara ho jaaya.*

(Meera sang, ‘What is the use of marrying a man who is born and will die? I will marry Gopal, who is immortal. I will never become a widow.’)

Fill your mamata with the Parameshwara. Attach your relationship to Bhagwan. This relationship is bhakti.

‘The Ishwara is *asanga* (unattached). He is the *saakshee* (witness). He is *poorna* (complete in Himself).’ You cannot change your attitude to one of a personal relationship if you focus on these aspects of the Ishwara. In fact, you can’t feel that He belongs to you by thinking, ‘I am the Brahman.’ Relationship is neglected when a person decides, ‘I am the Brahman.’

When you take *sharana* (refuge) in the Ishwara, you establish a relationship with Him and your relatives also become His. And when you do a *dharma-anushthaana* (specific religious ritual), the relatives get its fruit. If you have prema for Shri Krishna, your mana will stop wandering around here and there. It will take Shri Krishna into its lap. This bhakti, based on the *sambandha* (relationship), is the *praana* (life spirit) of Shri Krishna’s leela. It is not the Vedanti’s form of the Brahman, nor is it the detachment of the Yogis. It is neither the obedience of the *niraakaara* (formless) Ishwara, nor is it doing *homa* (pouring oblations into the sacred fire). What is it, then? It is attaching your prema to Bhagwan.

Narayana! You have the habit of loving the people you are related to. Come; develop a relationship with Bhagwan, too. Someone may say, ‘No, Sir. I find it distasteful to form relationships.’ I appreciate your statement. If you don’t like to form any worldly relationships, I appreciate your stand. However, if you keep getting attached to the people in this world, I suggest you give thought to this shruti (Vedic verse) first –

*Dvaa suparnaa sayujaa sakhaayaa,  
samaanam vriksham parishasvajaate`.*

Two birds – not just one bird – are sitting on a tree. The gross physical body is symbolized by the tree. It is subject to destruction. The two birds are of the same kind; they are *che`tan* (having consciousness), and are *suparna* (having beautiful wings), meaning, they have the ability to fly off. However, they are seated in this body as *sakhaa* (friends; companions). You are friends with this world; become friends with this chetan.

This is a mantra – what am I to say in praise of it? The day I first noticed it, by the Grace of Mother Shruti, I was so overwhelmed by this Grace that I felt that the Veda is my original mother! The shruti says, ‘A person who does not know the sakha who has complete understanding about friendship; does not recognize his real friend seated in his heart – or the friendship of this friend – has no right to speak. *Na tasya vaachee bhaagah atti.*’ He has no share in speech.

The chetan is your true friend, in your heart. He gives you the air to breathe, and the Gnan to smell. He gives light to enable your eyes to see and your ears the power to hear. He gives your skin the sense of touch, and your feet the power to walk. It is thanks to Him that your hands can catch and hold things. He inspires you day and night to do everything, but you don’t recognize His beauty, His sweetness, His generosity, or His eternal relationship with you. You disdain the one who is your own, and rush to have prema for outsiders. You have become ungrateful to the one who is giving everything to you. You are not grateful to your mother, to your father, or to your wife. You have gratitude for the prostitute. This is the state of people.

This sad condition will not change until the face of your prema is turned to the Parameshwara. It is essential to have prema for Bhagwan is the sad sorry state of our life is to be removed.

The Rahasya Of Putana Vadh Leela. (1).

Now I will tell you about some leela. Yesterday I had told you about how some people say, ‘After all, what did Krishna do? He killed Aghasura, a python that had caught hold of Nanda Baba’s foot. There are plenty of hunters who kill pythons. Krishna killed a stork, a donkey,



and a horse. What is so valorous about that? One Atom Bomb kills millions of people. The powerful Nations have enough bombs to destroy the whole world. They have rockets that can blow up a target that is five thousand miles away. You hear about rockets being sent to planets far away in outer space.’

Narayana! Come; see Krishna Leela. We will first talk about the leela of killing Putana. I am not telling you the Vedanti’s interpretation. Any speaker who has the knowledge about adhyatma (metaphysics; the spiritual aspect) will include it when he narrates a story of this world. If he talks about adhyatma, the *bhautika* (physical) will correspond with it. *Bhautikataa* (of the gross, material world), *aadhyaatmikataa* (the metaphysical) and *aadhidaivikataa* (pertaining to Nature or the Divine forces) are not three – they are imagined to be three. The Paramartha (Supreme) is *akhanda* (unbroken). Adhyatma, the Adhidaiva, and the Adhibhoota are manifestations of the Paramartha. When a person’s speech does not correspond with all three, it means that he is not *adhyaatma-vid* (a knower of the metaphysical aspect). This is the test.

You would surely have heard that Putana came dressed beautifully, with poison smeared on her breasts. She came with the intention of killing Krishna. *Avidyaa* (nescience; wrong thinking) makes the Atma *jada* (insensate; separate from the one who knows). It is the *vritti* (mental inclination) that makes chetan *jada*. The *asanga* (unattached) becomes a *sangee* (attached). The *nishpaapa* (free of sin) becomes a *paapi*, and the *parama-pre`maaspada* (most loved) becomes *apriya* (disliked). This is the *vritti* of *avidya*.

Putana is a *raakshasee* (Demoness) – the symbol of *avidya*. She applies poison to her breasts, meaning, *dukha* has become attached to *bhoga* (sensual pleasures). She has come to make the Atma *dukhee* (sorrowful) and *jada*. Krishna is the Atma. He is the *param pre`maaspada* (supremely dear).

Our *granthakaara* (the author of the book) is speaking. Our Atma is sitting on the tongue and speaking, and he is called ‘Vyasa’ (the one who gives the discourse). When he sits in the *mana* and speaks, he is called ‘Narad’. When he sits in the *antahkaran* and speaks, he becomes ‘Brahma’. And, when He sits in every person and speaks, His name becomes ‘Narayana’. All these are names of the Atma.

What is the Atma called? He is called ‘Shuka’ (who narrated the Bhagwat to Parikshit). He is called Vyasa (the father of Shukadev and author of the Bhagwat). He is called ‘Narad’ (who told Vyasji to write the Bhagwat). He is called ‘Brahma’, and He is called ‘Narayana’ (who abides in all hearts).

What do they say? They say that if you have a desire to give even poison to somebody, go towards Krishna. Feed Him poison and turn towards the Atma, the little Krishna seated in your heart.

Even if you have a tendency for violence – you have the vritti of Putana, of avidya – go towards Krishna.

I want that even if you have an inclination to steal something, you should go towards Shri Krishna mentally, and steal the Kaustuv Mani (jewel) Krishna wears on His chest. If you want to listen to music, go towards the sound of Krishna’s flute. If you want to see exquisite beauty, go and see the beauty of this child in your heart. If you want to place Him on your lap, go towards Him.

So, Narayana, there will be a great miracle if you go to feed even poison to Shri Krishna. Putana went there with the intention of feeding Him poison. She lifted Shri Krishna on to her lap. Shri Krishna didn’t say, ‘You have come to poison Me.’

You must have heard the story of the man who was chased by a wolf, and ran into Shankar Bhagwan’s Mandir for shelter. Bhagwan Shankar said, ‘Oh, he has come into My *sharana* (protection) because he fears the wolf.’ He made the man His bhakta. The man had actually come into the Mandir to escape from the wolf; he had not come to take refuge in Bhagwan; yet Shankar Bhagwan accepted him as a *sharannagata* (one who has come to seek protection). What an easy principle this is!

Putana feeds Shri Krishna milk mixed with poison, and He gives her the *gati* (uplifts her) to the level of a Mother. See the indication in this.

*Gayee maarana pootanaa, kucha kaalaakoota lagaaya,  
Maatu kee gati dayee, kripaalu yaadavaraaya.*

(Putana went to kill Shri Krishna with poison on her breasts. Shri Krishna is so merciful that He gave her the gati of a mother.)

If a Rakshasi comes with poison, and the intention of killing Bhagwan, and receives the Grace given to Bhagwan's Mother, what Grace would the cows have received, whose milk Bhagwan drank throughout His childhood? What Grace would the *gvaalina* (milkmaids; gopis), who lifted Him onto their laps and fed Him lovingly, have received? They would have been given an even higher gati, since the gati of a mother was given to Putana.

Now, tell me, what gati would Yashoda Maiya have received? You may say that Krishna Bhagwan would seat her on a throne and stand with folded hands, asking how He could serve her. Maiya would say, 'Come, my son, sit on my lap.' She would say, 'Fetch my slippers for me, my child.' Bhagwan would be absolutely at her service!

So, the message you get from this leela is to develop a relationship – a connection – with Krishna. Make Him your son, and feed Him the *saara* (essential content) of your heart. Feed the milk of prema to the Ishwara. If you don't give Him your prema, who will you give it to? Doesn't your heart contain the milk of prema? I know who you give it to, but I won't give away your secret!

Krishna says, 'Feed the milk of your prema to Me.'

For this, He gave Putana the commission that she would get the gati of a mother. She was given this award even though she added poison to the milk. Now, if you were to go to Shri Krishna and offer Him the love in your heart, do you think you would get a punishment?!

The story of Putana gives the inspiration to cultivate a *vaatsalya bhaava* (feeling of motherly love) for Shri Krishna. In the Kingdom of prema – bhakti – the story of Putana tells us that the *sne`ha* (love, tenderness) of the heart is soft and clinging, like milk. Sneha is predominant in vatsalya. Our sneha should be offered to Bhagwan. You should understand the rahasya of this leela.

It is a wrong understanding to think that Bhagwan killed Putana. Bhagwan killed a Rakshasi who was Kansa's sister, and had come to kill a baby; and you take the *pre`ranaa* (inspiration; motivation) to kill people. But that is the wrong interpretation. You should reflect upon the fact that Bhagwan granted Putana a mother's gati. The cows, whose milk He drank, went to His eternal realm, Goloka. When Bhagwan takes

an Avatar, some gwalin (milkmaid) becomes Yashoda Maiya, and another becomes Rohini, etc.

What gati did Yashoda Maiya get? ‘Vatsalya’ means, *vatsam laati iti vatsalaa*. The word has originated from ‘cow’. The cow that licks her calf is called ‘vatsala’. *Tasya bhaavah vaatsalyam* – the feeling in the heart of the mother cow is called *vaatsalya*. The most important aspect of this is that she sees no fault in her baby. There are two opinions about this in the sect of Shri Ramanuja Acharya. To ignore the *dosha* (fault; flaw) of our *aashrita* (one who is under our protection) is vatsalya; and to make the ashrit our *bhogy*a (something pleasurable) is called vatsalya.

Now, give your sneha-vatsalya to Shri Krishna. What is sneha? Milk, curds, butter, oil, etc are all called ‘sneha’. They cling to the body, making it soft and smooth. The richness in your antahkaran – the love in it – should be attached to Shri Krishna.

One thing more – your eye will now go towards the Ishwara. What is vatsalya for the Ishwara? Shall I tell you?

Whatever is happening in this world is by Bhagwan’s beloved hands. In my infancy, I may have bitten by mother while suckling her. I may have butted my head against her breast as a child. I may have pulled her hair or poked my finger in her nose, but would she have noticed any of these? Would she have blamed me for them? No. She never considered my actions to be faults. She ignored them. This is a mother’s vatsalya.

Not only that – there were times when I went to other people’s homes and asked for sweets. I brought them home and ate them. When my mother found out, she said, ‘My son, I’m happy that you ate something.’ Her feeling was, ‘At least my son ate something he likes.’ Or, ‘My son did not get butter at home, but he had some at our neighbor’s house.’ This pleased her. This means, a mother rejoices even in her child’s misdeeds.

Just have vatsalya for the Ishwara and see! If you don’t feel happy about what the Ishwara is doing in this world, if things go against your wishes, don’t focus on that. This is one point.

The other point is that just as you forgive your little child for pulling your hair or moustache, or poking his finger in your nose, see all that the Ishwara is doing with the same indulgence. All of it is, ‘*Sa de`vo*

*yade`va kurute`, tade`va mangalaaya.* Everything Bhagwan does is for your *mangala* (good fortune). There is only mangal behind it. By thinking on these lines, and understanding this, vatsalya will come into your worldly interaction.

There is no other ruler of this world. Everything is done by the Ishwara. See it this way, and you will become Yashoda. Give Bhagwan the *yasha* (credit; acclaim) for everything; don't find fault. Don't take the credit, and don't give the credit to other people. Give the credit to Bhagwan and don't find fault in His leela. You will develop vatsalya for Bhagwan. He will become your son.

## Chapter 5.

### Come; Attach Your Heart To The Ishwara.

To leave your mana as it is, and seat your Self in your swarup, is called 'Sankhya'. 'Yoga' is when you push your mana away and sit with a tranquil mind. 'Bhakti' is when you merge your mana into the Parameshwara. Even in *saadhan* (methods for spiritual progress), there is *vive`ka* (discrimination). Amateurs hear some talk about Yoga, or Sankhya, or Bhakti. They leave one method to try another. As a result, their *nishthaa* (faith) in their sadhan wavers and weakens. It does not ripen.

To let go of the mind, and establish yourself in your swarup, is Sankhya. To block the mind's movements and establish yourself in your swarup is Yoga. And, to attach your mind to the Ishwara is Bhakti. When a person knows himself to be the Brahman, the duality of the mana and the vishay is negated. That is called 'Gnan'; it is Vedanta. Vedanta is absolutely different. People, who do not take the *aashraya* (refuge) of the Upanishads and the Brahmasutra, pretend to be enlightened. They are frauds, because Vedanta means the Upanishads.

Now I will tell you about attaching your mind. Attach your mana to the Ishwara. Your mana is attached to some objects, focusing on one, and shifting to another. If you attach your mana to something that is incomplete, that object will never be enduring. Your mana will never get complete *tripti* (satisfaction) from it. The vishays are transitory and the mana is fickle. Nobody has ever become sukhi by attaching his mana to the sansara, and nobody ever will.

*Yaha jo e`ka mana, vividha thaura kari, kahu kaune` sachu paayo.*

This poor mana is one. A little part of it is in money; a bit of it is in the house, a bit in the son and daughter, a bit in the wife or a man. This is fragmenting the mana. Nobody has ever got shanti by breaking up this poor mana, and attaching small pieces of it to different objects.

Therefore, you should attach it to one object only.

The problem is that the mana goes to a scent to inhale its fragrance. It goes to a rose to see its beauty, to a singer to hear her song, to a dancer to see her dance, and to food to savor different flavors. How can it be kept in one place?

The answer to this is that the Ishwara has fragrance, flavors, beauty, softness and music. Moreover, He has His *aishvarya* (magnificence; grandeur; powers) and *maadhurya* (sweetness). If you attach your mana to the Ishwara, you won't need to send it to different sense objects, since the Ishwara can satisfy all your desires. In Him you will get a mother and a father, a husband and a son. You will also get wealth. You will get all the magnificence, grandeur, and glory. So, don't wander around in the world. Come; attach your mana to the Ishwara.

You will get so much sukha when you attach your mana to the Ishwara, that there is no need to tell you about it! If you attach your mind to Him even with enmity, you will get salvation. This is the leela of Shri Krishna.

The Mahatmas describe Shri Krishna's leelas. They tell us that if a person attaches his mind to Shri Krishna with prema, he gets so much sukha and pleasure that it is beyond description. And if he attaches his mana to Shri Krishna with enmity, he will get a lot of sukha, pleasure, aishwarya and madhurya.

## The Rahasya of Putana Vadh Leela. (2)

Please note one point. Kansa is your *ahankaara* (pride; arrogance). *Kasi hinsaayaam*. He has cut away everyone else and isolated you. When a person gets the pride of being a Brahmin, he separates himself from a Kshatriya. When he feels that he is a Hindu, he separates himself from a Muslim or Christian. When he feels he is an Indian, he becomes separate from people of other Nationalities. 'Kansa' is that, which separates you from the whole, and your ego – your 'I' – becomes established in a fragment of the whole. The *aatmabuddhi* (identification) in the *parichhinna* (a separate object) is 'Kansa'.

What is Putana? Putana is *durbuddhi* (intellect used wrongly). It is *bhraanti* (faulty understanding) sent by Kansa. It is an *ulti buddhi* (the intellect that shows the opposite of what is right). Now, see the amusing

point in this. You would have heard the story of Putana in the Bhagwat many times. It should have come to your mind that when your ahankara was increased, Kansa came into you, and you sent your buddhi to refute the existence of the Ishwara. ‘O, my intellect! Establish that there is no such thing as the Ishwara.’ Whatever the reason for this *abhimaana* (pride; vanity), your intellect began to argue against the existence of the Ishwara.

Putana came to destroy the Ishwara, to feed poison to Shri Krishna and kill Him. But what happened when Shri Krishna came into her lap? He gave her the gati of His mother. Therefore, if the buddhi of a *naastika* (atheist) starts to refute the Ishwara, and continues to argue against His existence, it will actually reach Bhagwan. Putana went to do *khandana* (destroy; refute) of Shri Krishna, but she was destroyed instead. This is the rahasya of this leela.

This principle has been maintained. Shishupal went to Shri Krishna with hatred in his heart, Kansa went to Him with fear, and Kubja went to Him with lust. Krishna saw neither the hatred, nor the fear, nor the lust; He met them all. He is so benevolent that He gives you all the *amrita* (elixir of immortality) if you give even poison to Him. Who will you have bhakti for, if you don’t have it for Him?

*Asa prabhu chaandi bhajahi je`hi aana,  
so nara pashu bina poonchha bikhaanaa.*

(Anyone who doesn’t feel devotion for such a Bhagwan, and is devoted to any other, is like an animal without a tail.)

So, Narayana! Walk towards the Ishwara.

In *sushupti* (the deep sleep state) you go into your Self. In *jaagrita* (the waking state) you go to so many people! Is it not so? Your mana goes far away from you when you are awake, but it reposes within you when you sleep. When your mind rests in your Self, all your sorrows disappear. There is no dukha while you are in a deep sleep.

If your mana reaches the Ishwara, your dukha will be destroyed naturally, as it does when it rests within you. The dukha is destroyed when it comes to the *parichhinna* (separate) Atma (of an individual) during the deep sleep state. And, if your mana goes into the



*aparichhinna* (not separate) Paramatma, you will get a lot of sukha. And, if the Atma and Paramatma become one, there will be no question of either dukha or sukha. These are the three points of *aatma-sthiti* (being seated in your Self), *eeshvara-sthiti* (being seated in the Ishwara), and *e`kya bodha* (the realization of your Atma being non-dual).

Now, think about Putana. She had come to kill Krishna; to refute the Ishwara, and establish that He doesn't exist. This buddhi went to Him, and was broken up. Putana's limbs were cut up and her body was burnt in fire. The *rasa-svaroop*a (form of sweetness) Shri Krishna remained.

Very well; this is about Putana. Now let us place someone else before her. I had told you yesterday that Bhagwan drinks the milk of cows with great love. Can we compare the cows to Putana? Can we compare the gwalins (gopis) who placed Shri Krishna lovingly in their laps and fed Him their milk? Can we compare Yashoda Maiya?

Look; even if someone goes to Shri Krishna with dvesha in his heart, he obtains Shri Krishna; he gets amrita. And, if a person goes to Shri Krishna with prema, he will not get amrita; he will, himself, become amrita!

So, on the one hand, Bhagwan's leela tells us the hidden metaphysical meaning – the Adhyatma – and on the other hand, it tells us the *adhidaiva* (pertaining to Nature; beyond human control) rahasya. It also tells us the *adhibhoota rahasya* that is related to the gross physical world. Even if you want to do *khandana-mandana* (refute-reiterate), come! Think about the Ishwara. Think about your little child, and tell Him, 'My son, don't pull the whiskers of a tiger; pull my moustache. I will take You on my lap even if You pull my moustache or poke Your finger in my nose or eye.' The Ishwara has manifested before you to get such love from you.

Thus, the leelas of Shri Krishna gives rise to bhakti in your heart. Putana is your intellect, which wants to make you reject the Ishwara. Kansa is your pride, which makes you stay away from Shri Krishna. However, if this intellect goes to Bhagwan, you will get only good fortune.

Don't refute or reiterate anyone in this world. Nobody has appointed you as their advocate. Nobody has made you the Judge. Nobody has sent their case to your Court; yet you keep making judgments about who

is wicked and who is good! Why do you sit in judgment all the time? If you want to think, think about the Ishwara, about Prabhu (Bhagwan). Go and quarrel with Him. Come to Him with the intention of feeding Him poison!

If someone shuts his eyes tight, and opens one eye to destroy the sun, he is bound to see light. So, a person can go towards the Ishwara with any kind of favorable or unfavorable feeling, and he will obtain *parama-rasa* (supreme sweetness).

### The Rahasya Of The Shakatasura Dhvansa Leela.

Now I will tell you about Maiya.

Putana went to give poison, but I will not go to give poison. With what purpose will I go? I will go to give Him love.

Let me comment on the people who have prema for social work. Social service is an absolutely separate thing. To give medicines to the ill, food and clothes to the poor, homes to the homeless, etc – with the thought that the Ishwara abides in all – as a service to the Ishwara, is a very good thing. At least, you have no wish to give them poison! Your desire is to serve the Ishwara in all beings, and that is excellent.

However, when people advertise their good deeds, they turn their back towards the Ishwara. Bhakti for Bhagwan is left behind; the vivek of Bhagwan's Tattva (essence) is left behind. They stop looking into their heart, and start looking at others.

One thing more. When you give clothes to someone, it is with the thought that he will become sukhi when he has clothes to wear. This creates a conviction in your mind that sukha lies in clothes. I am not telling you this to criticize *daana* (doing charity). If you give away all you have in charity, I will feel very happy. However, prema for the Ishwara, and doing Bhagwan's *bhajan* (loving worship) is of greater value than making external changes.

A gentleman went to Vrindavan. 'I will make a place for Sadhus (Mahatmas) to stay,' he decided. He became so involved in this project that he stopped going to Behariji for darshan, do his *maalaa* (rosary), or do bhajan. All his time was spent on counting the number of donkeys and the number of bricks they brought. '*Nikale` the` hari bhajana ko*

*otana laage` kapaasa.*’ (I had set out to do Bhagwan’s bhajan, but got involved in petty matters.)

When bhakti is influenced by political consideration, it prompts people to serve society, but the intention is to promote the party. It may be a Brahmin party, a Sanyasi party, a Hindu party, or a humanitarian party. All these are parties in the form of the Ishwara. The Ishwara is quite unique!

So, what happens is that people fail to understand the Ishwara’s bhakti, or His Gnan. These people succeed in their *bahirmukhataa* (extrovert mentality). From a Mahatma’s viewpoint, they don’t become *nivritta* (withdrawn from worldly consideration) or *antarmukha* (turn to introspection). They fail to obtain an experience of the Paramatma, whether they are attached to the *samaaja* (society), Arya Samaj, Sadhu Samaj, or Sanatan Dharma Samaj. Social service is a different matter, and the Ishwara’s bhakti is a different matter.

There was a *me`laa* fair; gathering) one day. Where was the mela? It was at Mahavan, close to Nanda Baba’s palace. All the Vrajvasi (people of Vraja, the area round Vrindavan) gathered. Some groups were dancing and some were singing. Groups of Brahmins were chanting passages from the Vedas. A *bhandaaraa* (community feast) was held. ‘*Annaadyavaasah sragabheeshtadhe`nubhih* – if you want grains, take grains. If you want to sit here and eat, do so.’ Grains like rice and wheat were stocked, and people could take whatever they wanted to take home, or sit down for a cooked meal.

There was a pile of clothes. Necklaces, diamonds and pearls were also kept on one side. Cows were kept on one side. People could choose for themselves. This fair was just outside Nanda Baba’s house. People were greeting each other with great warmth. They embraced Nanda Baba lovingly. ‘Jai Jai Sita-Rama!’ ‘Jai Jai Radhe-Shyam!’ ‘Jai Narayana!’ People greeted each other with Bhagwan’s names. Yashoda Maiya was welcoming and greeting everyone. Carts laden with milk, curds, ghee (rarified butter), etc stood on one side. People were asked to help themselves to whatever they fancied – milk, butter, or sweetmeats. It was a huge affair.

Bhagwan says that this is *jada-vaada* (a materialistic philosophy). To keep food, gold and silver on a jada (insensate) *chakdaa* (cart), with the

thought that there is great sukha in wealth and food, is a materialistic attitude.

I have seen four generations of a family. When the great grandfather was earning, he would say, ‘My son is a fool. I will not spend money on myself or on doing daan, or do bhajan. I will use all my time and energy to work and accumulate wealth.’

What will you do with the money?

‘It will be useful for my son. He is not competent, so I will leave him as much wealth as possible.’

The old man died, and his son became the head of the house. He would avoid spending even on food and normal comforts.

I know a gentleman who has five crores, but he refuses to keep a car. He goes and stands at the bus stop, and travels by bus. When he grew old, I asked him, ‘Why don’t you buy a car?’

‘Maharaj, if I buy a car, I will have to keep a driver. I will have to place my life in his hands. I will have the recurring expense of maintaining the car. People will ask for the use of the car when there is a wedding in their family, and feel offended if I refuse.’

My brother, what will your five crores be used for?

‘It will be useful for my son.’

The man wears coarse clothing, a short dhoti, and a black cap. He will not touch his wealth. Why does he preserve it? Why does it guard it? For his son. Oh, that money will be used in somebody else’s house. It wasn’t used by the father or grand father, or by the grandson. They merely looked after it like the donkeys that carry the load of other people’s possessions.

What is the sukha of wealth? We Sanyasis ponder upon this. We think about this. Wealth does not contain the sukha of eating good food, or wearing good clothes. Nor does it contain the sukha of giving, or doing Dharma. Then, what sukha does wealth have? It has the sukha of *abhimaana* (pride). ‘I have so much.’

Is this the sukha of the *daivee sampadaa* (the accumulation of divine qualities), or is it the *aasuree sampadaa* (the accumulation of demoniac qualities)?

*Idamadya mayaa labdhamimam praapsye` manoratham,*

*idamasteedamapi me` bhavishyati punardhanam.*

*(Gita 16. 13)*

(People think, ‘I have obtained this today, and next, I will obtain the other thing I want. I have so much wealth, and I will obtain greater wealth in future.)

*Aashaapaashashatairbaddhah kaamaakrodhaparaayanaah,  
eehante` kaamabhogaarthamanyaaaye`naarthasanchayaan.*

*(Gita 16. 12)*

(These people are bound by hundreds of desires and expectations. They are inclined to desires and anger. They try to obtain wealth and luxuries even if they have to use unethical means.)

Which sampada is this? This is the *moodha* (foolish) sampada; it is the Asura sampada. And, where does it lead to? It leads to:

*Taanaham dvishatah krooraansansaaarare`shu naraadhamaan,  
kshipaamyajasramashubhaanaasureeshve`va yonishu.*

*Aasureem yonimaapannaa moodhaa janmani janmani,  
maamapraapyaiva kaunte`ya tato yaantyadhamaam gatim.*

*(Gita 10. 19-20)*

(I send such people – who are filled with hatred, are cruel, and do papa – repeatedly into the forms that have the lower tendencies.

O Arjuna! These foolish people do not attain Me. They are born again and again as lowly beings, and go to the lower Naraks.)

Therefore, Narayana, what is the sukha of the *bhautika sampadaa* (material wealth)? Is it the sukha of bhoga (sensual indulgence) or Dharma? Worldly wealth has neither; it gives only the pride of possession. It will be taken away, either by thieves and robbers, or the King, or your friends, or the *poonchha* (tail) attached to you – those who cling to you for getting benefits. You will continue to have abhiman all life long.

So, see what Bhagwan did! He lay under the cart, in His tiny baby form. The cart was laden with gold and silver vessels filled with ghee, milk,

curds, and butter. All these were placed above Bhagwan. On top were the insensate objects and consciousness was placed beneath them.

Now see the meal of the people. Some came to get grain, some for clothes and some for food. Some wanted gold and silver, and some had come to display their skills for chanting mantras or musical talents.

There was a Seth. He was rude to a Sadhu. The Sadhu told him, '*Na natah na bitah na gaayakah* – I am not a singer or a dancer; I will do no drama for your entertainment, or wag my tail to please you. I am not a flatterer. I will not bring women for your pleasure. So why should you look at me?'

Worldly people only bother about those who can provide them with some worldly pleasure. At most, phony astrologers are welcomed by them. Thousands of people flock to those who have the siddhi of the Ishwara (miraculous powers).

So, what happened in this leela? If you look carefully, you will see that it has a message for your life. Yashoda Maiya began to look towards the people who had come to the fair. The community feast began. The process of giving daan started. All visitors were welcomed and shown respect. All this was good work, but their back was turned to Bhagwan. Nobody was thinking about Him.

Bhagwan began to cry. This is described in the Bhagwat. 'I gave these people so much love. I let go of My *nirguna* (without attributes) swarup and became *saguna* (with attributes). I left my *niraakaara* (formless) swarup and became *saakaara* (with form). I was far away, and I came close to them. I was the Father, and I became a son. I made My swarup so small, to be able to lie in their laps, and now they have forgotten Me because of this celebration!' Bhagwan began to cry.

This is the special factor of saguna bhakti (bhakti for the Ishwara with attributes). Tell me, if some *jigyasu* (seeker of Truth) neglects to do *shravan* (listen to spiritual discourses), *manana* (give thought to them), and *nididhyaasana* (bringing the mind back repeatedly to the object of meditation) of the nirguna Brahman, will tears come into the eyes of the nirguna Brahman? Will He feel distressed, and say, 'Why doesn't the jigyasu come to Me?'

No. Tears don't come to the eyes of the nirguna Brahman, because He is free of form and attributes. Very well; will the Khuda of the Muslims

weep because of not meeting His people? Khuda is formless, so how can He weep? The Buddhists don't have an Ishwara at all!

You hear a lot about '*dhyaanam*' (meditation) and '*yogaa*' (exercises based on Yoga) these days. There is some influence of the *naastika* (atheists) in this. These people separate you from the Ishwara. Please don't feel offended at what I say; I speak the simple truth, whether it is before Seths, Pundits, Mahatmas, or Heads of Mutts. These people talk about *praarabdha* (fate created by past actions).

From the viewpoint of Gnan, is there any such thing as prarabdha? In Gnan, there is no previous birth and no future birth, and no present birth either. Then how can there be prarabdha? How can prarabdha bring bhoga? It is nonsense!

People say, 'I was given the position of Mahant (head of a Mutt) – this was my prarabdha.' No. We live as we wish to. It is our independent decision; it is not prarabdha. We are not servants of prarabdha. '*Agnaaneejanabodhaarthah praarabdham vakti vai shrutih.*' Prarabdha exists in the eyes of the agnani. In the viewpoint of a Gnani, there is no such thing as prarabdha.

Thus, the nirguna Brahman does not weep, the nirakara Khuda does not weep, nor does the nirakara God weep. If any followers of the Arya Samaj are present, please forgive me for pointing this out, but even the Ishwara of the Arya Samaj does not cry because of wanting the *jeeva* (Atma attached to a body; an individual) to come and meet Him.

If it is established firmly in your mind, 'The Ishwara does not love me. He will not give me any anand or Gnan. He is not related to me in any way,' how will you have prema for Him? When the Ishwara of our Bhagwat sees, 'My Maiya has turned her back to Me and is looking at other people; she doesn't give Me milk – she is looking after others,' He begins to cry! He says, 'Look at Me! Love Me! Feed milk to Me!' This bhakti of the Ishwara is far deeper than the external prema of this world.

Nowadays, the Akhil Vishwa Shanti Sammelan (the Society for World Peace) is kept in every pocket, but they do not know how vast the world is, what its population is, what its problems are, and why there is a lack of peace. Yet this is the name they print on their letterhead. My brothers, take donations if you want, but why this hypocrisy? How will you establish peace in this world? The Parameshwara is left behind and the mind is filled with worldly objects. The Parameshwara is forgotten, and people go to wherever they get some respect and fame.

There was a Mahatma at Kashi (Varanasi). The wealthy Marwari families would not go out of their houses, and the wealthy Gujaratis, Punjabis, and Sindhi families would not go to the Marwaris. So, what the Marwaris did, was to get elaborate Certificates printed with gold lettering, giving titles like 'Dharma

Dhurandar' (great leaders of Dharma), 'Dharmalankar' (an ornament to Dharma), 'Dharmadhureen' (one who takes Dharma forward), 'Bhaktaraj' (a King among bhaktas), etc. People started coming to them to get Certificates. They achieved their purpose. A large institution was created, because people who get involved in the black market and other deeds think that if they go to a Sadhu and the Sadhu says, 'You are a great Dharmatma,' they will be respected in society, and can continue with unethical activities without losing face. They want the satisfaction of public acclaim as well as ill-gotten wealth.

Bhagwan said, 'Maiya, don't make Me sleep in a cradle. Don't place Me under the chakda on which milk, ghee, gold, silver, etc are placed. This mela has drawn your attention away from me, and towards other people. Turn away from them and look at Me.'

And, when Yashoda Maiya didn't do this, Bhagwan toppled the cart. He gave a gentle kick, and the cart overturned. All the milk and curds were spilt. Gold and silver were thrown on the ground. The cart broke, and everybody's eyes turned to Shri Krishna.

When people say bhakti is contradictory to Vedanta, where do they get this inspiration from? It is mostly from newspapers and magazines. They read reports that quote learned people and politicians, and believe it to be the truth. They even receive *deekshaa* (spiritual initiation) from these articles. The newspapers increase their sales. Their only purpose is to popularize their publications, and so they give such articles. The newspapers have no wish to obtain the Paramatma.

The path of bhakti is absolutely different. This is an *aadhyaatmika* (pertaining to the spiritual) *raseelaa* (filled with sweetness) *jeevana* (life), and it is called bhakti. An ocean of sweetness heaves in our heart when we have bhakti.

All eyes were turned towards Shri Krishna when the cart toppled over with a crash. Yashoda Maiya and Nanda Baba lifted Krishna tenderly. You see, unless and until Shri Krishna is on your lap, and in your heart, He will not come into your buddhi. If you don't have Krishna in your vritti, the Brahman that is the *adhishtana* (substratum of everything) will not give you salvation. This is called Vedanta. The Brahman who is the sakshi will not liberate you. The self-effulgent Brahman won't free you from worldly bondage. The more you try to see the Brahman, the more elusive He will become.

It is necessary to place the adhishtana Brahman, the self-effulgent Brahman, the sakshi Brahman on to the lap of your mental inclinations.

Someone may say, 'Maharaj, I have to see Him before I can place Him on the lap of my vritti.'

No. Come; listen to the Mahavakyas (the ultimate statement of the Vedas) like 'Tattvamasi' (Tat = that, the Brahman, asi = is, Tvam = you, the Atma. Meaning, you, the Atma, is the Brahman). Place them on the lap of your inclinations. Place



Him on Yashoda's lap, and see. His true form is still unknown. He will not come into His Gnan-swarup form; He will come and sit on your lap in His anand-swarup form. Have you noted the rahasya of Vedanta, or not?

The adhishtana is the illuminator of agnan. Agnan is *adhyastha* (superimposed) on the adhishtana. It is imagined. Agnan is seen in the *svayama-prakaasha* (self-effulgent) Atma, and therefore, the self-effulgent Atma does not remove agnan. Nor does the adhishtana remove agnan. This is why even Samadhi cannot remove agnan; it only removes *vikshepa* (mental disturbance; agitation).

When the same Parabrahm Paramatma comes into our vritti as the little boy Rama, or Krishna, as the *brahm-shishu* (the Brahman in the form of a child), then the Brahman that is attached to the *brahmaakara vritti* (the mental inclination for the Brahman) removes agnan. The Brahman that has come into the lap of Yashoda Maiya – in the lap of a person's vritti – is the one who removes agnan, and removes dukha. He is the self-effulgent form of Gnan, and the essence of Paramananda.

The Yoga Darshan is opposed to vritti-gnan, because it is in favor of *nirodha* (blocking mental movement). Buddhism is not in favor of the Brahman; it favors *shoonya* (a vacuum). Jainism is in favor of the Atma that is a unit, and social workers are in favor of charitable guest-houses. 'Let thousands of people come into our heart and leave, and I remain as I am.' Bhagwan's bhakti makes the Paramatma our son and our Atma. Nothing remains, but the Paramatma.

His leela of Shri Krishna – of destroying Shakatasura, the Asura in the form of a cart – tells us not to consider the insensate to be superior to the consciousness. Don't place the jada above the chetan. And, don't leave the Paramatma and get engrossed in the crowds. Come; get the Paramatma's darshan first, and then you will see that everything becomes the Paramatma.

## Chapter 6

### The Rahasya Of Trinavarta Vadha Leela.

It is an *aparaadha* (offence) if a person says that Bhagwan's bhakti is a *kalpanaa* (figment of imagination), and it is an offence to listen to such talk. Even from the viewpoint of Vedanta, *buddhi* (the intellect) has been called a *bhaavanaa* (feeling; emotion) that rises before a person gets Tattvagnan (Gnan about the Tattva – the essence of the Brahman. Enlightenment).

Bhakti is an emotion of pure love, filled with sweetness. It shows the little baby in your lap – '*Yashodotsanga laalita*' – the Ishwara as a baby loved by Yashoda. *Se`vaa* (service) to this child Ishwara, is of eight kinds, like kissing Him, putting a *rakshaa tilaka* (mark on the forehead to ward off bad influences), comb His hair, put flowers in His hair, feed Him milk, put Him to bed, and wake Him up. A bhakta serves Bhagwan in these eight ways. He is always busy in Bhagwan's service.

Once, a gentleman met a lady bhakta. 'What all are you imagining? Push out your naval and pull it in again, and focus on your breathing. Think about the shoonya.' Gopalji was pushed out of the heart, and the lady began to focus on the shoonya. After some days she came to me and began to cry. 'My life has become completely arid,' she lamented. 'My Gopalji has gone, and the love in my heart has gone, and this shoonya has come and hit my head!'

When she met this Yogiji, she would see a flame burning in-between her eyebrows. It was miraculous. Her mind became vacant when she focused on her breathing. I told her, 'Don't let go of Gopalji. This burning of a flame and meditating on the shoonya will not achieve anything. All these are *bhautik vastu* (material objects). They are objects of the *naastika* (atheists). They are obstacles on the path of Bhakti.'

The fact is that I don't want you to leave the *saadhanaa* (effort for spiritual progress) that is in keeping with the Vedas and Vedanta, and switch to the sadhana of philosophies that do not believe in the Ishwara. One Yogiji told me, 'Why do you do Bhagwan's dhyana in the *hriday* (heart)? This is a low place. Do pranayama; awaken the Kundalini

(serpent power; the divine energy that stays at the bottom of the spine). Move up the Chakras (energy centers), from the Mooladhara, to the Swadhishtana, then the Manipurak, then Anahata. The Kundalini swallows these Chakras as she rises. Then she goes to the hriday and devours the *hriday-kamal* (the lotus of the heart). Next she goes to the Vishuddha Chakra (at the throat) and devours it. She moves up to the Agya Chakra (between the eyebrows) and devours that.'

That is all very well, Maharaj, but the Yogiji remains intact! The Kundalini does not devour him. Then Yogiji said that the Kundalini eats the naval, heart, throat, forehead, and then eats the Bankanal and Bhanvar Gufa (subtle passage and hidden cave), reaches the Guru seated on the Sahasrara Chakra (on the crown of the head). The female snake merges into Guruji, and then devours the Ishtadev (chosen form of worship).

I point this out to alert the bhaktas, because this is not the sadhana of Bhakti. This is the sadhana of people who don't believe in the Ishwara. They believe the different Siddha (people who have achieved phenomenal powers) to be different. There are different groups of Siddhas, like the twenty four Tirthankars, and many Buddhas. The sadhanas they teach makes every Yogiraj one of the thousand petals of the lotus of the Sahasrara Chakra. The Kundalini devours the Chakras one by one.

Someone may ask, 'Maharaj, tell us about Krishna leela Why are you talking about the leela of the Yogis?'

I am telling you about this because one day Yashoda Maiya wanted to lift up her Lala. She wanted to toss Him up in the air and catch Him to make Him gurgle with laughter. '*Kinchidatyupari tolayatvam maam.*' Thus, bhaktas raise Bhagwan sometimes, and lower Him, and sometimes they keep Him on their lap or swing Him on a swing.

Just as Maiya lifts up her Lala high above her head, and lowers Him again, a bhakta sometimes sees Bhagwan in his hriday and sometimes, sitting on his head. Bhaktas see Bhagwan in their home and outside their home. They see Him in the Yamuna, and in the Ganga. Their mind is always focused on Bhagwan.

Seeing Yashoda Maiya engrossed in Bhagwan's prema, flowing in a river of *vaatsalya* (motherly love), Kansa became a Yogi. He sent

Yashoda a message about pranayama. This is ‘Trinavarta’. Trinavarta means that, which blows away a blade of grass. It means *vaayu* (the wind). If you put aside the Ishwara, and do pranayama, the exercise will throw you into *jadataa* (a state of being insensate); it will not be a cause for obtaining the Ishwara.

Shri Udiya Babaji Maharaj’s state of health was not good. People said to him, ‘Maharaj, you should walk for an hour or two every day.’ Baba was habituated to walking twenty or thirty miles in a day. He would never use any vehicle. Whenever he wanted to go anywhere, he went on foot. When he started living in Vrindavan, the people who did not know his habits made this suggestion for improving his health.

Baba laughed. ‘Walking for the purpose of improving my health? To preserve this body, to live longer? Oh – I left this body long ago! This form is sustained by *dagdhaashvaratha nyaaya*.’

Do you know what this phrase means?

Karna had shot such arrows that Arjuna’s chariot was actually *dagdha* (burnt to ashes). Bhagwan used His shakti to hold the chariot together. When the Mahabharata war ended, Krishna told Arjuna to get down from the chariot. Arjuna was surprised, because Shri Krishna had been following the etiquette that the driver gets down first, and then helps the charioteer to get down.

‘What kind of a sarathi are You?’ asked Arjuna. ‘You are not following the etiquette?’

‘I am not a sarathi now,’ replied Krishna. He waited till Arjuna got down, and then jumped down from the chariot. As soon as Shri Krishna left the chariot, it went up in flames.

Thus, Narayana! The day a person obtains Tattvagnan the chariot of this body turns into ashes. There is no need to increase the life span of the physical body. The day the *chaitanya* (consciousness), that is the buddhi – *Buddhim tu saarathim viddhi* (the buddhi is the sarathi of the chariot that is the body) – gets off this body, the person will know that the body was dead anyway.

Therefore, Shri Udiya Babaji Maharaj would not agree to go for daily walks for the sake of his health. Then the bhaktas would say, ‘Maharaj, let us go for Behariji’s darshan.’ Baba would smile.

‘Behariji is in my heart. He is my swarup.’

The bhaktas would say, ‘Maharaj, we will also sit here with you. We won’t go unless you come with us.’

So, to shower *kripaa* (Grace) on them, in order to let them get Behariji’s darshan, Baba would agree to go with them.

You see, to keep the body healthy is one purpose of Yoga. Another purpose is to keep the senses healthy. *Pratyahaara* (withdrawing the mind from sense objects) keeps the senses healthy. *Yama-niyama* (self imposed mental and physical disciplines) purifies *vyavahaara* (interaction). Asanas purify the body. Pranayama helps to maintain the capacity for physical exertion. *Dharanaa* (reflecting repeatedly on one object) keeps the mind healthy. *Dhyaana* (meditation) purifies the intellect, and Samadhi keeps the *sthiti* (condition) fit. This is how Yoga helps to elevate a person.

However, *saavadhaana* (be alert)! *Sadhu saavadhaana* (be watchful, good people)! Pay attention to this. If Bhagwan is removed from Yoga, the Yoga will be a cause of spiritual downfall. Yoga, bereft of the Ishwara, will keep you bound to your physical body. If good health is dear to you, do sadhana and practice Yoga. Do asana and pranayam, but make sure that the Ishwara is not left out and you don’t get trapped by identifying your body with your Self. Don’t become the *de`ha* (gross physical body), in trying to keep the deha healthy. Don’t consider your body to be your ‘I’.

Just think of Yashoda Maiya’s prema. Bhagwan Shyam Sunder (blue-hued and beautiful), *murli manohara* (whose flute steals hearts), *peetaambaradhaaree* (wearing a yellow stole), who dances with the gopis, is the same Bhagwan who is the Creator, Sustainer, and Destroyer of the world; and Yashoda Maiya turns Him into a little child and takes Him on her lap!

This Yogi Guru Kansa sent a message to Yashoda Maiya, telling her about pranayam, telling her to lift Lala up. It is a different matter to lift up a child lovingly. Trinavarta is an Asura (Demon). He left Yashoda Maiya on the ground, and carried Krishna high up and far away. There is a description of the *siddhi* (supernatural powers) in this, also. It contains *animaa* (becoming tiny), *mahimaa* (becoming huge), *laghimaa* (becoming very light), *garimaa* (becoming very heavy), *praapti*

(procuring objects), *praakaamya* (influencing circumstances), etc. *Vibhooti* (supernatural powers) come with the mastery of Yoga. What happened as soon as Krishna went? Two things happened.

*Muhoortamabhavad goshtham rajasaa tamasaavritam.*

One was the coming of Rajo guna (the tendency that causes activity and mixed emotions), and the other was the coming of Tamo guna (the tendency that causes sloth and delusion). When there is no *chintana* (earnest thought) about the Ishwara, any sadhana or practice will make a person *rajogunee* (filled with Rajo guna). He will get *raaga* (attachment). '*Raago lingam abodhasya.*' If anyone gets tied down with attachment for some one, you can take it that agnan is spreading its tentacles. *Jadataa* (a state of lacking consciousness; awareness of what is right) is coming.

Oh! The one worthy of getting attached to, is Nanda Nandan (the son of Nanda)! If you want to love, love Him; and if you let go of the prema for Him and give your love to this world, your consciousness will slumber, a state of jadata will set in. You will work round the clock for your lover in this world. All your thoughts will be focused on worldly loves. If you get even a flower, you will want to give it to him or her. People don't keep even the good things for themselves – they want to offer it to the one they love. Worldly love brings enslavement and insensateness.

Trinavarta will come where there is no prema for Bhagwan, in spite of all the breath-control exercises you do. Trinavarta carried off the child Krishna you loved so much. Your attachment to your *shareera* (body) is Tamo guna, and the desire for sensual pleasures is Rajo guna. Nobody, except Bhagwan, can be completely free of worldly desires, or the jadataa of the shareer, if he lets go of the Ishwara and *che'tanaa* (consciousness).

People who lack substance prattle a lot about Vedanta, without actually understanding it. They have no personal experience about Vedanta. They lack the proper intellect, but they feel elated about their skill in talking about Vedanta and cheating people. They feel they are experts in both fields. Unethical people give long lectures on Vedanta just to

impress people. Thieves and dacoits don the garb of a Sadhu to escape being caught by the police. It is the nature of *adharma* (that, which is contrary to Dharma) that it cannot stay in the open; it hides under the cover of Dharma. A great sinner will pretend to be a great *dharmaatmaa* (a person who adheres to Dharma). People who siphon off ten crores announce that they will give five lakhs in charity. I know the names of many such people. Their wrongdoing is hidden in the shadow of Vedanta. When a person leaves the Ishwara and chetana, his life is sullied. Don't deceive yourself with false excuses.

So, this wicked vayu, Trinavarta – that stays in the body – carried Krishna off for a little while. It took Krishna away from the *jeevana* (life of the people of Gokul). Then, only *jadataa* (lack of consciousness) remained in Gokul. Rajo guna, and a longing for sensual pleasures remained.

Bhagwan, however, is not susceptible to being carried off. It is the political leaders who keep changing their stance and affiliations according to their convenience. Once a person gets the rasa of the Parameshwara in the form of this child, he cannot let go. He gets such happiness in the Ishwara that is the *chaitanya* (pure consciousness), that he returns to it automatically.

There was a bhakta of Bhagwan. Some desire arose in him. 'I don't know if Krishna will be pleased or displeased,' he thought, and he started to do the *upaasanaa* (ritual worship) of *bhoota-bhairava* (spirits). Now – where is the level of Krishna and where is the level of black magic rites! Shri Krishna smiled indulgently, thinking, 'He is My *pre'mee* (one who loves) but he has started the upasana of bhoot-bhairav.'

One day, Shri Krishna came to the bhakta and gave him a resounding slap. The bhakta opened his eyes and saw Shri Krishna smiling at him. 'Well – do you like this bhoot better than Me? I will kill you! Just wait! I will throttle you!'

The bhakta said, 'Maharaj, You didn't come for so many days! What was I to do?'

Thus, Krishna does not allow His premi to become the premi of any other. Ultimately, He strangled Trinavarta. The Asura fell upon a stone

in Nanda Baba's courtyard, and was smashed. Krishna climbed on to Yashoda Maiya's lap.

The Rahasya of the Vishwa-Darsha Leela.

I have told you earlier, that when somebody gets focused on his own deeds and desires, he loses sight of Shri Krishna. However, Shri Krishna always catches hold of him again. If you give Shri Krishna the *yasha* (credit) for your good actions, you become Yashoda.

Offer up to Him all the worldly pleasures you get. You will become Yashoda Maiya. Who is Yashoda Maiya? She is the one who offers the rasa of her heart, her milk, her love, to Bhagwan. She is the one who feeds Bhagwan with her love. I am not narrating the *kathaa* (story; discourse) at all, because you have heard it many times.

*E`kadaarbhakamaadaaya svaankamaaropya bhaaminee,  
prasnutam paayayaamaasa stanam sne`hapariplutaa.  
Preetapraayasya jananee saa tasya ruchirasmitam,  
mukham laalayatee raajanjrimbhato dadrishe` idam.*

'*E`kadaarbhakamaadaaya*' means, do not be nervous about the fact that Krishna doesn't remain seated in your lap. Yashoda Maiya lays Him down on a bed sometimes, and sometimes she leaves Him sleeping soundly, and goes to fetch *maakhana-misri* (butter-sugar) for Him. At times she even churns buttermilk to bring out the butter. Don't feel afraid because you forget Krishna for a while, because you don't see Him in your heart continuously. Keep yourself occupied in His service. You will see Him sometimes and not see Him sometimes.

One day, Maiya picked Shri Krishna up from the bed and placed Him on her lap – *e`kadaarbhakamaadaaya*.' Some people say that Maiya was fair and some say that she was dark. In the Vaishnav Tantra, she is described as having a dark complexion, but other ancient books describe her as having a fair complexion. A fair complexioned Yashoda Maiya lifted Shri Krishna on to her lap.

Shri Krishna did not sit quietly on His mother's lap. He looked into her eyes as He suckled her. He smacked His lips sometimes, and sometimes



He made gurgling sounds. Sometimes He puffed out His cheeks and looked at her to see her reaction. Maiya smiled at Him. ‘*Svaankamaaropya bhaaminee.*’

Do you forget this world, or don’t you forget it? If you are inclined to hold your breath till it bursts out, in an effort to forget this world, it is an endless *naastikataa* (atheism). The world does not go away by your holding your breath. Oh, don’t you have prema for the Ishwara? Now I will tell you about this.

Many Sadhus tell me that I am an authority on the Bhagwat. You would be wondering whether this is praise or criticism. Their indication is that they are authorities on the Vedas, and I am an authority only on the Bhagwat. Is it not so? They establish my inferiority because of my knowledge of the Bhagwat. I can give you many excellent insights into the Bhagwat.

So, ‘*arbhakam aadaaya*’ – Maiya lovingly took Shri Krishna on to her lap, and sucked Him. Her milk began to flow. When *sne`ha* (love) is strong, milk flows. It is only in a mother’s body that maternal love turns into a palpable material that nourishes the baby. If you have prema for someone, it does not turn into a material object. You may buy some object and give it to the one you love. You can get him diamonds or pearls or gold. Material love, however, does not mean buying things for the baby. The essence of your love comes out of your breast and you feed your baby with your love.

When Maiya’s milk began to flow, she thrust her breast into Shri Krishna’s mouth, so that her Lala would not have to make any effort. She began to suckle her Lala.

Now, a *dosha* (fault; flaw) came into this. Where did the dosha come from? It is dangerous for people to associate with those who believe in the *niraakaara* (formless Ishwara) if they worship a *saakaara* (with form) Ishwara. They will do the *aaraadhanaa* (worship) of sakara, and associate with those who believe in the nirakar. They will have bhakti and associate with Yogis; they want to obtain knowledge about Vedanta and *shoonyataa* (the philosophy that everything is a vacuum). These philosophies go against the philosophy of Bhakti. You will get confused. You won’t attain the supreme *brahmaakaara vritti* (the highest mental inclination for the Brahman). You will not be able to

destroy agnan, and your bhakti will become slack without your getting Bhagwan's darshan.

The fact is that Yoga, pranayam, dhyana, etc are *aatma-paurusha-pradhaana* (dominated by the effort of the individual), whereas Bhakti is done by having faith, and depending on Bhagwan's *anugraha* – (Grace; compassion).

Do you want to make yourself the Prime Minister, President, Raja, or Maharaja? Or do you want to enjoy the happiness of Bhagwan's grace? I want to get the happiness of Bhagwan's grace.

Well, then, Bhakti is based on Bhagwan's *anugraha*.

Vedanta is based on the mental inclination being focused on the form of Bhagwan. The shoonya, pranayam, and miraculous siddhis are absolutely against Bhakti and Gnan.

The dosha that came into this leela was the feeling, 'The child I love, believing Him to be the Ishwara and my all-in-all, who I pick up and put on my lap, is just a small child.' Can the Ishwara of the nirakaris (those who believe in the nirakar Ishwara) ever be sakara? Immature Vedantis say, 'You are caught up in a child's toy.' So, the indication in this leela is that the child Yashoda Maiya was feeding, placing on her lap, with her love pouring out in form of her milk, seemed to be an individual infant. How can all Creation be in His *sankalpa* (resolve)?

Suppose you had five children who had five children each, and each of them had five children. Think of how many children would be born in a hundred years, out of one drop from your body! The Marwaris have a popular story about a girl who asked for multiples of suparis to be given to her each year progressively. Her father ruined himself to keep his promise. Astrologers also tell a story about a Raja who told his astrologer, 'Ask for whatever you want.'

'Give me sixteen grains of wheat, multiplied by sixteen a hundred times.' The Raja thought this would be a ton or two of wheat, at most. When his accountants calculated it, they said, 'Maharaj, even if all the wheat in the royal granary is given, it won't be enough. Even if you give him your entire Kingdom, it won't be enough to pay this amount.'

There is a lady; she is still living. There are seventy five people in her extended family. She has seven daughters and seven sons, and their

children and grand children. Now, suppose these seventy five people lived for seventy five years, what would happen?

Brahma (the Creator) is in that one mother, you know! I am talking about jeevas (individual people), but Brahma exists in every grain and particle, and all the beings in every *brahmaanda* (universe) are his children.

Now, talk about the Ishwara. What is that Bhagwan like, who plays in Yashoda Maiya's lap, in the form of a child? When Durvasa Rishi caused trouble for Yudhishtira, Bhagwan took a vegetable leaf from the vessel. He put it in His mouth, saying, '*Ane`na vishvaatmaa preeyataam* (May the Atma of the whole world be pleased).' Krishna is not a man; He is not an individual being; He is millions of Universes. Arjuna told Him, 'I want to see Your *vishvaroop*a (Cosmic form).' He showed Arjuna the entire Cosmos in His body. He showed it to Yashoda Maiya, and He also showed it to Uttanka.

So, please don't get carried away if someone tells you, 'You are doing the sadhana for a paltry Devta. How can he be the all-pervading Ishwara?' He, who you have placed on the lap of your heart, has millions of Universes in His sankalpa, and they were seen in His mouth! In Him are the earth, water, fire, wind, space, and the directions. It is written in the Brahma Sutra, that the *dyuloka* (land of splendor) is not the abode of everything. Yashoda Maiya saw it in the little mouth of her Lala. If you ever take Him lovingly on your lap, and someone comes and tells you, 'How can this little child be the Ishwara?' remember Yashoda. She was not led astray by anyone. Millions of Universes are in this little child of hers. He is *vishvaatmaa* (the Atma of the world). He is *vishvaayatana* (the abode of all Creation). He is the *vishvaadhishtana* (the substratum of everything). He is *vishvapraakash*a (the light of the whole world). Yashoda Maiya got a glimpse of this.

Therefore, if anyone tries to place an obstacle in your sadhana by belittling it, don't fall into that trap. Yashoda Maiya said, 'What is this illusion in my Lala's mouth? My Lala is *paripoorna* (whole; complete in Himself).' Thus, many obstacles rise up to block your prema for Bhagwan. Shri Krishna's leelas give the methods for removing these obstacles.

## Chapter 7

### A Review.

The special feature about Shri Krishna's prema is that it abides in the *vritti* (mental inclination). It would not be interactive if it were not in the *vritti*. Please note this. When something is in your *vritti* as you move around, get up, sit down, eat, drink, etc, it is a part of interaction. The *vritti* that is present only when you are tranquil will endure for an hour or two, as long as you practice meditation; but it won't be connected to your interactive life. It will be limited to a Samadhi.

Someone may ask, 'Does this apply to Vedanta?'

No. Vedanta is separate from any *vritti*, or the *shaanti* (quieting) of a *vritti*.

How is that?

In Vedanta, the person obtains the Gnan that the Atma is the Brahman, but *vritti*, and the shanti of the *vritti*, are both negated. Whether the *vritti* remains or not, the Atma being the Brahman remains unaffected. There was a curtain of agnan, and that was removed.

However, even Vedanta Gnan becomes *vyavahaarika* (used in interaction) when it remains steady in the *vritti* of the *sarva-aatma-bhaava* (the feeling that the Atma of all is one). When this *vritti* rises for an instant, and dispels *bhraanti* (the false understanding of duality), that *vritti* disappears.

The Atma is the Brahman in the *paramaarth*a (supreme Truth). Vedanta is useful in interaction when a person gets the *brahmaatma bodha* (the realization that the Atma and the Brahman are one), and the *sarvatma-bhava* remains all life long. When people are impatient to go and attend to their business, and become *siddha* (succeed in obtaining supernatural powers) in a few minutes, they disdain the *satsampradaaya* (the traditional method of attaining the supreme Satya).

Come; I will tell you the rahasya of Krishna leela.

The first point is that Bhagwan came into the *mana* (emotional mind), meaning, the love, of Vasudev. Bhagwan came into Devki's buddhi. He came into Yashoda Maiya's lap, and in Nanda Baba's Gokul.

Gokul means the place of interaction. ‘Go’ means the *indreeya* (senses) interact; where the cows graze; where the senses absorb the sense objects. Bhagwan came into the Gokul where the cows (senses) grazed (among the objects of the senses).

So, Bhagwan in Nanda Baba’s Gokul, Bhagwan in Yashoda Maiya’s lap, Bhagwan in Devki Maiya’s intellect, and Bhagwan in Vasudevji’s love, in his mana, in his inclination to love.

After this, you saw how lovable Bhagwan is. I do not know how people keep their vritti *niraakaara* (without form) as well as poorna, because *poornataa* (being poorna) is also an *aakaara* (form; shape), and nirakara is also a form, an akara that is different from all other akaras. Hence, if we give no akara to our Paramatma, we won’t be able to include Him in our interaction.

Suppose you have a lot of *shraddhaa* (faith with reverence) for a Mahatma, but you don’t bend your head or fold your hands respectfully to him. Your shraddha is there, but it gets no vehicle. It does not get the means to express itself through a bent head, or folded hands, or respectful words. Under the circumstances, your shraddha remains within you, and it becomes constricted and weak. However, if your shraddha is given expression, it comes into your interaction.

The nirakara Ishwara comes into our interaction in the same way, otherwise He becomes weak. You will forget the Ishwara completely unless you have a form of Him to remind you of His existence. If you don’t give the Ishwara a form, what will happen is that you will forget Him in a lady who comes before you, or a man who comes before you, or in wealth that comes before you, or a child that comes before you.

Therefore, we have to give the Ishwara a form, and keep Him in our worldly interaction. Sustain your shraddha through the offering of a flower, applying sandalwood paste, folding your hands, and bowing your head, and with words. Just as our inner shraddha needs a form to reveal itself, the nirakara, *vyaapaka* (all-pervading), paripoorna Paramatma has to be given a form, if He is to be included in our worldly interaction. This Ishwara is such, my friend, that He bestows good fortune if someone picks Him up onto their lap even with enmity! This is the leela of killing Putana.

And, don't let go of this Ishwara, giving greater importance to material wealth and sensual indulgences. Don't even look at the people who fill this world. This is the message of the leela of destroying Shakatasura.

No wise person should feel surprised at Yashoda Maiya getting the Vishwa-darshan (seeing the world in Shri Krishna's mouth) while feeding her Lala. It is only people who lack understanding who say, 'What nonsense you talk; a little baby drinking milk in the lap of his mother, and she sees the whole world in his mouth? How can that be true?'

I told you yesterday, in broad terms, that a world exists in every little child. You cannot give love to all the children in the world, but you can give love to the child in your lap, making him the symbol of all children. I had mentioned yesterday, how the world's population expands through the children. Shri Krishna had two, or two and a half lakh children. If each of them had ten children, you can see how the whole Universe abides in that one baby Krishna!

Narayana! The Ishwara is your child. Don't disdain your child, thinking Him to be an ordinary being. The father of the whole world is seated in Him.

That tiny little Krishna! Vedantis should feel no surprise at this! You know the immense power contained in an atom; it can destroy the whole world! You know this through modern science, don't you?

Those who have read the 'Yoga Vasishtha', 'Mandukopakhyaana', 'Leelopakhyaana', etc, know that a whole world is created by the *sankalpa* (resolve) of the jeeva. Those who have read 'Tripura Rahasya' will have read about how the world was created by the Devi entering a stone, with a horse called 'Maya'. This is the mental power of a jeeva.

The Ishwara's mana has the power to create and destroy millions of Universes. You accept the possibility of the Creation and Dissolution of the world through the *sankalpa* of the *tvam-padaartha* (Tvam = you, the Atma. Padartha means matter), but don't accept that this power exists in the *tat-padaartha* (Tat = That, the Brahman) This does no credit to your intelligence! It is not a bluff to see the whole world in a small child. It is a profound concept, it is a conclusion, it is a fact. It enables you to give love to the whole world.

Haven't you heard that Shri Krishna put a piece of a leaf of vegetable into His mouth, and all the people in the world felt they were full? The ten thousand disciples of Durvasa Rishi felt bloated, and started to burp. This is the *sarvaatmaa* (the Atma of all); this is Shri Krishna.

Thus, from the *poornataa* (wholeness) of the *roopa* (appearance; form) Shri Krishna's form is certainly small, but it contains millions of Universes. Doing Krishna's aradhana means worshipping all. So, don't scatter your mana here and there. This Vishwaroopa (Bhagwan's Cosmic form) comes twice. I will tell you more about it on the next occasion.

There is one Vishwaroopa in which the whole world is seen, and one in which Maiya is also seen. Yashoda saw it twice. When she saw the Vishwaroopa in Shri Krishna's mouth the first time, she did not see herself in it, but when she saw it the second time, she saw the whole world, including herself, in Shri Krishna's little mouth.

You have to see the *poornataa* (wholeness) of four things – the first is the poornata of the roop (appearance), the second is the poornata of the *naama* (name), the third is the poornata of the *dhaama* (place), and the fourth is the poornata of the leela.

The name, form, place and frolic will seem small to you, but think of how the whole is contained in the small. It cannot be tied with a rope; it cannot be restricted in a *maryaadaa* (framework of rules). This is the poornata of this attractive, dark-hued son of Nanda, who is pampered and adored by Yashoda, and is as tender as a ball of freshly churned butter!

Just see – that dark little form, spattered with drops of curd, with milk in His mouth, and a body as soft as butter. Just see Him – the son of the Raja of Vraja (Nanda Baba was the ruler of the people of Vraja). You take an *apoorna* (incomplete) image of His as a symbol, and you get a darshan of the whole!

The Rahasya Of the Naam-karan Leela.

Let us take up another episode. The name is needed after the form appears. Give a name to the Ishwara. You will say, 'Oh, the Ishwara has no name.'

If the Ishwara's name does not come to your tongue, you will have lost an excellent method by which you could be reminded of Him again and again. You will have rendered your sadhana futile, if you say that Bhagwan has no name. Very well; call Him '*anaama*' (one who has no name). You can say '*Anaam*' – this is also a name, you know! So is '*angushtha*' (the thumb), *tarjanee* (the first finger), *madhyamaa* (the middle finger), *kanishthaa* (the fourth finger) and *anaamikaa* (the little finger). These are five names. So, if you call your Parameshwara '*Anaam*', you give Him just one name. For example, when you refer to someone saying, 'He is a *naacheeze* (nothing)', you call something nothing. When you say, 'He is *anaam*', your intention is to give a name that negates names.

Look; you will have, in your mind, an image of the Ishwara that is different from what you see in the world. You will be able to remember that image, and see Him in the thousands of forms in the world. But, if your mind has not formed any image, you will have lost a means of remembering Bhagwan. Similarly, if there is a name in your mind – '*Akatha anaama susaamujhee saadhee* – He is the indescribable, infinite, and established by enlightened Mahatmas'. Just as *roop* is *siddha* (having supernatural powers), a *naam* is also *siddha*.

A friend of mine was watching a magician's show. The magician told him, 'I will procure anything you ask for. Do you think my magic is false? Name anything, and I will get it for you.' This happened in Calcutta, where magicians abound.

'Get me a *ramafala* (fruit)', said my friend. The magician did not know what a *ramafala* is. He made some movements, but no fruit appeared.

'Where is *ramafala* available?' asked the magician.

'In Maharashtra.'

The magician put his hand under the sheet that had Maharashtra written on it, and pulled out a *ramafala*, and gave it to my friend.

Have you ever watched such displays of magic? I have seen many extraordinary magical displays. I am not telling you to go and see magic shows, or make you believe in them. I want you to understand the effect of *sankalpa* (mental resolve). See the Ishwara's *roopa* (form; appearance) in your heart, and it will enable the *a-roopa* (without form; formless) to be seen. Utter the name of the Ishwara, and the spoken name will manifest the *aroop* in your buddhi, in your *hridaya* (heart), in every cell of your body. The Ishwara's name is not like the name of a watch; it is such that it separates itself from all other names, and gives the *bodha* (knowledge; understanding) of the one it represents.

Now, see the *tata* (bank of a lake or river) of *saadhanaa* (effort for spiritual progress). Among these, one is the *dhaama* (holy place), of which I will speak later. Our Ishwara needs an abode; a *dhaam*, and He needs a *naam*, by which He can be called. His *roop* appears when you call out His name, and then His actions



are seen. His actions are His leelas, and His leelas result in prema. When we get prema for Him, we get engrossed in seeing Him. We get so engrossed that both the ‘idam’ (this, any worldly object) and the ‘aham’ (I) are forgotten.

All this is Bhagwan’s leela. It is seen clearly in the leelas of Shri Krishna. The world is forgotten, and our ‘I’ is forgotten, and, ‘*Naache` nandalaala nachaave` vaaki maiyaa`*’ – Nandalal dances as His mother tells Him. Taa-taa-thai; taa-taa-thai!

You will see the roop of the dhaam in the *mrid-bhakshana-leela*, when Shri Krishna does the leela of eating earth. It is also seen in His taking cows out to graze. His roop is seen in Yashoda Maiya’s lap. Now, we need a naam. Come; we will give Him a name.

A gentleman came to me. He had been doing bhajan (loving worship) for some twenty or twenty five years. Whenever he heard a Rama katha, he would chant the name of Shri Rama, and when he listened to a Krishna katha, he would chant the name of Shri Krishna. He was like a college girl who looks at the good looking college boys, wondering if any of them were eligible as her future husband! This is not the right way of doing sadhana. To make a commitment, there is a rule of the roop. When the mana settles on one roop, it turns away from all other roops. And, when one name is our chosen name, the mind withdraws its inclination for many other words. So, keep a name for Bhagwan.

You may say, ‘Maharaj, I have done so several times, but it keeps changing. When some good singer comes and does *kirtana* (chanting Bhagwan’s name to music), that name is carried to the ears, and becomes the most appealing name. I have been married and divorced several times!’

I heard that a man met a woman at a Club. ‘I think I know you,’ he said. She thought for a moment and replied, ‘Yes, I also recollect having met you before.’ Then, after thinking a bit, she said, ‘Oh! You were my eighth husband!’

Thus, my friends, when people divorce Bhagwan’s name and form, they cannot establish bhakti for Him in their heart. *Nishthaa* (loving faith) is when love remains steady for one form and one name.

Anand, personified, plays in Nanda Baba’s lap. Have you seen the face and features of anand? How long is it? How broad is it? Do you know? You do not know the length and breadth of anand. Very well; where does it stay? Do you have its residential address? You don’t. All right; do you know the color of its body? You don’t. Then why do you talk about anand? You are throwing stones blindly into space, hoping to hit some target.

What comes to your mind when you say ‘anand’? Create an image of anand and place it in your heart.

*Nandake` aananda bhayo, jai kanhaiyaa laalakee!*

Come, let us do the *naamakarana* (giving a name) *sanskaara* (ritual) of the baby Krishna. Hari Suriji Maharaj of Nasik has said that Bhagwan was playing in Nanda Baba's lap. However, '*Gurupade'sham binaa bhagavatpraaptih vyarthaamaahoota* – unless a Guru comes and tells you that this is the form of Anand, and this is His name; unless a Guru creates this nistha in you mind, Bhagwan's playing in your lap will be futile. This is why Garga Acharya came to Vraja and gave Bhagwan a name.

The roop is *pratyaksha* (known by the senses). But –

*Roopavishe'sha naama binujaane', karata lagata na parahein pahachaane'.*

Goswami Tulsidasji has said that a form may be in the palm of your hand, but you don't know its name; you don't know what it is. You may have found a diamond, but it will be like a piece of glass unless you know what it is.

Narayana! Gargacharya came to do the naam-karan, of Shyam Sunder, Yashoda Nandan (son of Yashoda), Anand of Nanda; else, the nama would not have been established.

'I will tell you something,' said Gargacharya. Yashoda Maiya was carrying Balaram in her lap and Rohini Maiya had Krishna on her lap. 'How can I give them names from so far away? Let me take them on my lap.'

Gargacharya named the dark boy 'Krishna' (the dark one), because people would always think of Him as dark.

*Shuklo raktasthathaa peeta idaaneem krishnataam gatah.*

It is a wonderful leela that there are different Yuga (eons of time), different *shareera* (physical forms), and the sharers have different colors – fair, reddish, golden – but at this time, He is *Krishna* (black). This is called the Shastra. You will not understand this. If you go to Vrindavan, the Sadhus there will convince you that Bhagwan's color is always dark, and no other color. If you go to Nadia (in West Bengal, to the birthplace of Shri Chaitanya Mahaprabhu), they will tell you that Bhagwan has a fair complexion. He is not dark.

So then, is the Ishwara's complexion fair, reddish, golden, or dark? Gargacharya keeps this information to himself. He does not say that the Ishwara's complexion is fair at times, golden at times, and dark at times. All colors are His. He is saying 'dark' at this time, for your sake to help you to meditate on Krishna. And, if you say, 'The Ishwara's color is always dark,' it is not so.

Very well, then; it must be fair.

Let me tell you something very clearly. People who commercialize Dharma and Darshan (the different schools of thought) do not know the rahasya of either, if they have not given profound thought to the Ishwara. You see, the Ishwara is fair, reddish, golden and black. This means, the colors are different, but the Ishwara is one. Then, doesn't that make Him different from all colors? If He is different from all colors, and I insist that He is fair, He will not be *niraalaa* (exceptional; unique); He will only be fair.

The foreigners who accuse the Vedic Dharma of having many Gods lack the Gnan of the Ishwara being one. They don't know this mantra of the Rig Veda – *E'kam sad vipraa bahudhaa vadanati, e'kam santam bahudhaa kalpayanti* (the Satya is one, but people say He is many; they imagine the one Satya in many forms).' They say that we were ignorant about the Ishwara being one! The fact is, the Shastras talk about the variety to clarify the unity in the diversity.

One group said Shakti (Bhagwan's female form) is the Ishwara's only roop. Another group said, 'No! No! The only roop of the Ishwara is Vishnu!' Another group said, 'There is no Ishwara except Shiva.' Very well; say that the Ishwara is absolutely nirakara. Would not that dismiss the form totally? Then, all the forms seen in this world – the forms in your eyes, nose, ears, tongue, heart and intellect – are also dismissed. If the Ishwara is nirakara only, what are these forms? Nirakara is also a form – an *aakaara* (shape) – that is different from other forms.

Thus, when we describe the actual swarup of the Ishwara, we may say that He is also the form of a woman. He is also the form of an elephant – Ganapati – and the form of the Surya (sun) that shines. He is in the form of the four-armed Vishnu, who comes as the dark Krishna, and in the form of the fair-complexioned Shiva. He is also a human being, and an animal and a bird – Hansa (a swan) – and He is also Narasingha (Bhagwan's half-man, half-lion Avatar), and the Matsya (fish) Avatar. What is the meaning of this?

The meaning of this is that the akaras are superficial, and the one who abides in them as the nir-akara, is the substratum of all and the illuminator of all, and the *vyavahaarika* (used for interaction) Brahman who is one in them all.

A child will say that a bangle is not an ear ring, but a knowledgeable person will know that the matter of both is gold. They have different shapes, but that does not mean that the basic matter is different. In the same way, the different forms, colors, and names establish the unique quality of the Ishwara. The form – and lack of form – are both imagined. Even the absence of things are in the substratum, in which their absence is perceived. *Svaadhishtana nishtha atyantaabhaava pratiyogitva sab mein vidyamaana hai.*

Therefore, we recommend a separate form for every *saadhaka* (seeker of the Supreme); we do not recommend the same form for all.

We recommend one mantra and one naam, separate, for every sadhak. The followers of the different *pantha* (Sects) give different names, When you go to Ayodhya, the people there say there is only one name – Rama – in all Creation. We say that the Ishwara can be called ‘God’, or ‘Khuda’, or ‘Nirakara’, or ‘Rama’ or ‘Krishna’. Why? Because He is beyond all names! You can use any name to bring Him into your heart.

Thus, a name is needed for your own *nishthaa* (faith). In Ayodhya, the name of the Ishwara is Rama. In Vrindavan, it is Krishna. In Kashi, it is Shiva, in Pandharpur, it is Vitthala, and in Tirupati, it is Venkateshwara. The names are separate, but they belong to the same Ishwara. It makes no difference that different names are used.

Had there been only one name, it would have been the same in the eyes of all. Then, the Ishwara would have become a *naamee* – one who has a specific name. The Ishwara is not a naami! It is to explain this – that all names are His names – that many names are used. Don’t think any one of them to be smaller or greater than any other.

So, Narayana, Gargacharya came to Nanda Baba, to give names to the two boys. ‘*Idaaneem krishnataam gatah*’. This is one name. ‘*Bahooni santi naamaani roopaani cha sutasya te, taanyaham ve`da.*’ This sentence is ambiguous. It can mean either, ‘I know He has many names and forms,’ or, ‘I don’t know all His names and forms. So, how will people know?’

This is the naming of Bhagwan, the one who is *a-naama* (without a specific name), and the *a-roopa* (without a specific form) of the *nishkriya* (one who does no actions).

There are two *tattva* (basic points) in the *naamakarana sanskaara* (the ritual of the naming ceremony). One is that we should, with the *upade`sha* (teaching) of our Guru, give Bhagwan a name for our own personal use. This name should not be changed when we hear some other name praised by anyone. Feckless people become Gangadas (servant of Gangaji) when they do to the Ganga, and Yamunadas when they go to the Yamunaji. Their mana does not remain steady. You should establish one roop and one naam of Bhagwan in your heart. This is one point.

The *poornataa* (wholeness) of leela is described next. Bhagwan’s *dhaama* (the place where He stays) is *poorna* (complete within itself), His roop is poorna, His naam is poorna, and His leela is poorna. Every leela contains the Gnan of His greatness, and will establish prema and bhakti for Bhagwan in your heart. It will bring out the anand and *tripti* (full satisfaction) that is dormant in you.

Someone may say, ‘No, Sir, I am very happy. My anand is not dormant.’

Very well. Had your anand not been dormant, you would not try to obtain it through procuring a diamond! Then, your anand is not in your heart; it is in the diamond. Isn't this the height of stupidity?

'I don't have anand in my heart, but I will feel happy when I get this, or that, object.'

Why would you try to obtain happiness from others, had you not been a beggar for anand? Why would you seek anand in other sources? If you have money, you can give money and buy something, but if anand is within you, why do you go to other people to get it from them?

Somebody was telling me that if a couple wants to go to buy some things, they should make out a list of what they need before going to the market. People go shopping, and ask the price of things they have no intention of buying. Then they get tempted and buy things that are sold at bargain prices, even if they don't really need them.

Wealthy people don't spend their money for the Ishwara or for Dharma, but they don't hesitate to buy expensive items that appeal to them. A lady had gone abroad. She bought beauty products worth a lakh of rupees. If anyone asked her to make a small donation to an Ashram or orphanage, etc, she would say, 'It is a waste of money.' An eminent scientist once told me that these beauty products contain chemicals that are harmful for the body. So, plan your requirements before you go to the market, and buy what is needed and beneficial. We should not get tempted to buy things because other people have them, or buy what we don't need.

You go begging to this lady, or that gentleman, to get anand from worldly objects. You go to shops to get anand from an air-conditioner, or a bottle of Coca-cola. Why? Had there been *rasa* (sweetness) in your mouth, if you had inner satisfaction, you would not be tempted to seek pleasure in external objects. The honey is within you. Had inner joy been dripping steadily in your mind, why would you need to wander outside?

This leela of Bhagwan is for awakening the anand that sleeps within yourself. Oh, where is Krishna?

There was a gentleman. He went to do dhyana. You can think him to be me. What objection can I have, if you do so? Well, when he started to meditate, he saw only darkness everywhere. He could not see the light of a lamp or the daylight. He didn't know what to do.

This went on for a few days. The man became nervous. He went and asked Swamiji, 'Maharaj, I see only darkness.'

Swamiji said, 'Don't you know the darkness has come because Shyam Sunder, who is the wealth of your life, and your all-in-all, is hiding in it, and watching you. He wants to see how eager you are to meet Him. Watch carefully; you'll get

a glimpse of His teeth shining when He smiles. You'll see His nails gleam when He moves His hand. You'll see the glitter of His *peetaambara* (yellow stole) when He moves. You will hear the tinkling of His anklets. Oh, the entire rahasya is hidden in the darkness!' My Guruji told me not to be afraid when I see darkness, because Shyam Sunder is hiding in it, watching me and gauging me. So, come; let us awaken Bhagwan's leela in our heart. It has a great rahasya. And, if you don't take this anand of Krishna and His leelas into your heart, someone will tell you, 'Follow me. I will lift you up to the Seventh Heaven.' Someone else will tell you, 'Do some pranayama, and you will get anand.' Someone will make you sit in a *gardhabhaasana* (a Yogic posture like a donkey) – making you a donkey or a camel!

What you really want is a *bhakti-bhaavana* (feeling of bhakti). You don't need to become a camel or a donkey, and see that it is Holi (the festival of colors) today, and Krishna is standing on your back. Imagine you are a peacock, and see yourself dancing while He plays the flute. Just step into the world of prema!

Narayana! This leela of Shri Krishna will awaken in your heart. In it, you will see *nritya* (dancing), you will see *saundarya* (beauty), you will see *saukumarya* (delicacy), and you will see *sausvarya* (sweet sounds). Oh, when you begin to experience *tripti* (deep satisfaction) within yourself, the anand that sleeps within you will awaken. Then all the other sources of anand you seek – at the bus stand, at the Park, cinema, Club, or in eating and drinking, will pale before it. You will see that the anand that fills your heart cannot be found anywhere in the external world. That Paramananda is dancing in your own heart.

Shyam Sunder is crawling on all fours, to awaken this anand in your heart. I will also tell you about the stealing He does. People think more about thieves. If you have ever seen a thief at night, you will immediately visualize him when you think of him. Bhagwan said, 'Worldly people don't think about good people as much as they think about thieves, so let Me become a thief to make them think about Me!'

This is Shri Krishna's rahasya.

## Chapter 8

### The Rahasya Of Prema In The Different Leelas Of Shri Krishna.

Come; take you mana to Shri Krishna Leela. All day long you remain engrossed in the leela of money, son, daughter, dressing up, etc. Take your mana to His leelas for a little while, just as you leave your house and office to go on a picnic sometimes. In fact, you can have a daily picnic with Shri Krishna Leela! You can go, and laugh, and play, and dance, and eat with Him. These days, even elderly people participate in social programs, dancing with such gusto that their clothes get disarrayed. So, celebrate a social activity in you mind, at least. Don't keep any curtain of deceit between Him and you.

We will talk a little about *samajha* (right understanding; prudence) first, and then we will talk about prema. Sweet talk should come later. In Bengal, when someone is invited for a meal, they lovingly urge the guest to eat. When he has eaten his fill, they bring *kheera* (a rice pudding) and place it before him. They make excellent kheer! I told them, 'This is your miserliness! Had you offered me kheer earlier, I could have had much more of it.'

'No, Maharaj,' they said. 'This is our prema. You have eaten the other items, now have kheer as extra.'

So come; let us enter into Shri Krishna's sweet, enjoyable, loving, dancing, joyful leela.

See one point in this: the *nirodha* (blocking thoughts) in the practice of Yoga has the predominance of Sat (existence; gross matter). The mind is stilled. There is no thought about any object of the senses; or any anand. In the different kinds of Samadhi in the Yoga Shastra, the *asmitaanugata samaadhee* (a state of deep meditation where only 'I' remains) is considered superior to *aanandaanugata samaadhee* (Samadhi where nothing but anand is experienced).

However, '*Shantih, Shantih, Shantih*' (peace at all levels) is even higher than the state where the only awareness that exists, is 'I'. Sankhya has the *vive'ka* (discrimination) of *saakshee-saakshya* (the witness, and that, which is witnessed), or the vivek of *drashta-drishya* (the one who sees, and that, which is seen). The one who sees is separate from the Prakriti (the Ishwara's power of Creation; Nature). It is seated in its own *chit-svaroop*a (essence of consciousness) Atma. That is with the predominance of the chetan.

Bhakti is sthita (established) in the *aanandaatmaa paramaatmaa* – the Paramatma that is the Atma filled with anand.

Thus, the state of Yoga is different, the state of Sankhya is different, and the state of Bhakti is different. Yoga is Sat, Sankhya is Chit, and Bhakti is Anand. This is

the *raasa-vilaasa* (the luxury of dancing). It is an *ullaasa* (exuberance) of anand. The sakshi of Sankhya is a descent into the Sat-swarup (form of matter).

Vedanta says that these three things are not separate. Even if you do only the vivek of drashta-drishya, you will abandon the *asat-kaarya* (wrong actions), and be established in your Sat-swarup, and leave dukha and be established in anand. And, if you try to be established only in anand, the method of Sankhya and Yoga will come into it. The fact is that Sat, Chit, and Anand are not three things. They are one, and they are beyond the restraints of *de'sha* (space), *kaala* (time) and *vastu* (matter). It is also free of the differences of *sajaateeya* (of the same group), *vijaateeya* (of another group) and *svagata* (within itself). It is the *adviteeya* (non-dual) Atma, and it is Sacchidananda (Sat = pure existence; Chit = pure consciousness, Ananda = pure bliss). This is the principle of Vedanta.

The main purpose of bhakti is to give anand-ullas. Bhakti contains a rippling anand. Sankhya contains a *shaanta* (tranquil) anand, and the anand of Vedanta is both rippling and tranquil.

You may ask, 'Please tell me which book I should read, to get this kind of vivek.' My answer is, 'Read the book of your heart; you will not get this kind of vivek in any printed book.' And, even if you make a note of it, it will merely be an instrument for entering your intellect; it will not be real.

A vastu (object) is seen through a *pramaana* (proof), and the *pramaataa* (one who proves) sees it. Here, you are the pramata, your vritti is the praman, and the drishya is Nanda Nandan, Shyam Sunder. All Creation is the *prame'ya* (that, which is proved).

The meaning of Bhakti is to separate your praman vritti from the whole *srishti* (world) that is the prameya. Then, only the dark, attractive son of Nanda – the Raja of Vraja – is seen, smiling at you.

Even if you want to do *viparyaya* (a reversal), you can say that if He is the *poorna* (complete in Himself) Brahman, how can the Brahman be a small boy?

You may tell me that it is my mistaken understanding, or my *vikalpa* (an alternate interpretation). 'If this dearly beloved boy stays in my heart, it will block my sleep. Even when I remember things, I will remember only Him.'

Vrittis are of five kinds – *pramaana* (the proof), *viparyaya* (reverse), *vikalpa* (an alternative), *nidraa* (slumber), and *smriti* (a memory). They can be *klishta* (distressing) or *aklishta* (not distressing). Attach both to Nanda Nandan Shyam Sunder. Let the vivek of drashta-drishya continue, but don't let this interactive world be the drishya for you. Put Shyam Sunder in the place of the drishya. Experience anand, but see Shri Krishna as the form of anand. You will be able to understand the leela of Bhakti.

To sit on Arjuna's *ratha* (chariot) as the *saarathi* (driver) was Shri Krishna's Sat Leela. Giving the sermon of the Gita was His Chit Leela, and doing the *raasa*



(dancing with the gopis) was His Anand Leela. And, how would Shri Krishna be the Sacchidananda Brahman, unless He had all three? Furthermore, in spite of having all three, He is one. That is His *adviteeyataa* (quality of being non-dual). Balaram and Krishna – one fair and one dark – are crawling on all fours. ‘*Kaale`naalpe`na raajarshe` raamah krishnashcha gokule`*’ - after some months, the two boys learnt to crawl.’

I know that you are premis – that you have prema for Bhagwan. Whether you know it or not, I know that since you are anand-swarup, your Aham (I – the Atma) is the premi of that Anand-swarup; and your *idam* (that, an object) is the *priyatama* (Beloved). This Paramananda swarup Brahman is the whole world. In it, your Aham is the premi, filled with anand, and your idam is the Beloved, also filled with Anand. Furthermore, both the Aham and the idam exist in the same anand. Therefore the anand in the premi is the same anand that is in the priyatam. See your anand in Krishna, and see Krishna’s anand in yourself – Krishna’s anand is your anand, and your anand is His. Krishna drinks your milk and smiles. His smile fills you with joy.

The support of the first prema has two divisions – one is *aasvaadya* (that, which is savored), and the other is *aasvaadaka* (the one who savors). I am telling you something about the Prema Shastra. You may have read great works on the Shastra of prema in other languages, but the Shastra I am speaking of is not to be found in any book!

Love for precious stones, gold, and silver, is one-sided. You are fully aware of this. Stones and metals have no objection to going to any other shop or pocket, even if the person is a gangster. You want to hold on to them, but they do not hold on to you. This is your prema for the jada. You may face danger to procure these, but when real danger comes, people throw packets of watches and gold into the sea to save themselves. This is the reality of the prema for material objects.

Superior to this prema is the prema a human being has for another human being, because there, prema is reciprocated. Prema is doubled when it is reciprocated. Its strength is doubled.

I will tell you one or two things more, about prema. When prema is by the chetan, for the chetan, the Paramananda expands. The Paramananda is not seen in the prema for gold, silver, house, car, etc. When two chetans become one, the chetan in the premi and the chetan in the priyatam are one. Then, the hearts of both become one, the *praana* (life spirit) of both becomes one, and bodies become one.

So, first see the feelings of asvadya-asvadaka. When the fair Balaram sees the dark Krishna, he thinks, ‘The accumulated wealth of several births of mine has manifested in this *saanvaraa-salonaa* (dark, attractive) Nanda Nandan.’ And,

when Shyam Sunder sees Balaram, He says, ‘A premi of Mine, of several births, has come with Me.’ And, you are watching them both!

Two teardrops of love for Krishna fall from Balaram’s eyes. Seeing Balaram’s prema, two teardrops of love fall from Krishna’s eyes. The tears of dukha are hot, and they come out of the corner of the eyes; but the tears of prema are cool, and they come out from the center of the eyes.

The two boys look at each other as they crawl. Each tries to crawl faster than the other. They touch each other. They go to sleep with their arms entwined lovingly. Each has prema for the other.

Now I bring you back to this world.

If you consider Krishna Leela to be unimportant, you are making a great mistake. This is not a child’s play, or story. It is not something to be laughed at. Look; at this moment, you are a drashta of the Sankhya philosophy, but the drashta of the world is not before you. The *bhagvadroopa drishya* (that, which is seen, and is the form of Bhagwan) is before you. There was no change in the drashta; the drishya changed. Bhagwan was placed before you. This is the *mahimaa* (greatness) of Bhakti.

The *vishaya* (sense objects) of the material world are not before you. *Svaasakti utpaadanadvaaraa nirodhasiddhyartham*. This is Bhagwan’s nirodh leela.

What is ‘nirodh leela’?

It is that your mana has neither the Club in it, nor the cinema, nor drink, gambling, the Kalbadevi Bazar, the Chowpatty Beach, bus, taxi, or motor car. What is in your mana just now?

Vrindavan is in your mana just now. You have Gokul in your heart. Nanda Baba’s palace is in your mana, and two boys are playing in the courtyard. There was no change in your being the drashta, but the drishya changed to the extent that it contained no *jadataa* (any object lacking consciousness) and no dukha. *Rasa* (sweet emotion) rose up in it. This is called ‘Krishna Leela.’

Now, I will tell you something else. There are vrittis in your mana. There are people who say, ‘Do whatever you like, and let whatever happens, happen.’ I fold my hands to them! They do not belong to our *aadhyaatmika* (spiritual) school of thought; they belong to the philosophy of *bhogavaada* (Epicureans). So, it is not appropriate for me to discuss their philosophy. But, listen to what those who want popularity have to say. They say that all Brahmagnan, all *saaksheebhaava* (the feeling of being a sakshi), all Samadhis, and all bhakti, is for the purpose of giving sukha (comfort and pleasure) to the *de`ha* (gross physical body), and bring sukha into our worldly interaction.

These people have made Bhagwan the sadhan for the *jeevana* (life) of our bones, flesh, and skin! They do not know *aadhyaatmikataa* (the metaphysical angle). Adhyatmikata is that, where we are ready to sacrifice thousands of lives and

millions of universes for the sake of Bhagwan, for bhakti, for vivek, and for Tattvagnan (Gnan about the essence of the Brahman). Please don't give up this lofty feeling of Adhyatma by getting influenced by what the newspapers and worldly publications say.

This *chintana* (thinking) about Shri Krishna is not done for you to have prema for Shri Krishna in your heart, and also love whoever you want, in the outside world. Oh, no! All your love that is scattered outside is to be gathered up and given to Shri Krishna, to Nanda Nandan.

This is our ancient spiritual principle. It is the viewpoint of the Mahatmas. It is the purport of our Shastras. Paramartha is not for vyavahar. Don't mix up the *saadhanaa-saadhya* (method-goal). And, when you have the *saakshaatkaara* (direct personal experience) of the Paramartha, the Paramartha and vyavahar will not longer be separate. Remember, vyavahar is the sadhan, and the Paramartha is the sadhya. You will not be able to understand the rahasya of sadhana unless and until this becomes a part of your life.

Now, take a look at nirodh. Nirodh means to stop. If a man is confined to his house, and not allowed to go out, it is nirodh. If the law tells a man that he is not to leave his village, it is nirodh. However, law enforcement is another matter. A man may be on his way to the market, and he sees a very good *kathaa* (religious discourse) being held somewhere, and he lingers to listen. He gets engrossed in it. He did not enforce any restraint on his mana; it was the katha that drew him to stop there and listen.

Earlier, I used to give discourses on Shri Krishna Leela at Jabalpur. The cinema owners came to me in a deputation. 'Please change the timings of your katha,' they pleaded. 'Our cinema halls are going empty. People don't come to the cinema – they go to hear the Raas Leela.'

When I came to Mumbai, I faced protests from the Vedantis. 'When you talk about the Raas, it weakens our *nishthaa* (faith; commitment). So, please speak only on Vedanta.'

Long back, I did a katha here, as well, on the 'Gopi Geet' and 'Raas Panchadhyayi'. Most of you will not remember, but there are a few here who will remember these talks. At that time, people became disciples in large numbers. The Vedantis became Gurus.

Where are Balaram and Krishna crawling? *Ghutaruvana re`ngata kahaan?* In the courtyard of Yashoda Maiya.

Which courtyard is that? It is the courtyard in which cows wander around. Heaps of cow dung and puddles of cow urine lie on the ground, and there are patches of slush. The two children crawl and run in it, with their anklets tinkling sweetly.

Mother Yashoda and Rohini watch them lovingly. The gopis leave their household chores, and come to watch them lovingly. They had set out to fetch

water from the Yamuna, get *gobar* (cow dung), or sell *dahi* (curd). They had to milk their cows and offer refreshments to their guests, but the sight of Shri Krishna and Balaram hold them spellbound.

The two boys delighted in showing off, before the newcomers. They crawled to Yashoda Maiya quickly, and hid in her sari. Yashoda Maiya had bathed, and put on a fresh sari. Her sari got smeared with *gobar*, cow's urine, and mud, but Maiya never told Krishna, 'My child, have a bath and then come to me.' She lifted Him up into her arms and kissed Him.

Let me tell you about Vedanta. Shyam Sunder is drinking Yashoda Maiya's milk. Maiya can see nothing but her Lala! A Mahatma has to do a great deal of *tyaaga* (renunciation) and *vairaagya* (detachment) to become a Sanyasi. On the other side stand the gopis, watching Shri Krishna. They have left behind the scolding and nagging of their mothers-in-law, the tattling of tales of their sisters-in-law, and their husbands' displeasure. This is called *nirodh*.

What is *nirodh*?

There are hundreds of gopis – some in red saris, some in blue saris, some in green saris, and some in yellow saris. Some are fair and some are dark. Some are short and some are tall. Then, there is Yashoda Maiya and also Rohini Maiya. Who are they?

They are your *vritti* (mental inclinations), personified. Your body has become Nanda Baba's palace in Gokul. The field of your heart has become his courtyard. Your thoughts have become the gopis. And, Shyam Sunder smiles, scattering anand all round.

If you once feel delight in this scene, you'll never again need to go anywhere else for pleasure. You keep borrowing anand from others. Here, you have no need to borrow anand. 'I am the treasure trove of anand.' Shyam Sunder sees through the eyes of some gopi at times, and through the eyes of some other gopi at times. This is a state of Yoga that pulls the mind out of this world, and carries us to Bhagwan, without our having to do *tyaga-vairagya*, and without Sanyas.

If you are honest, place your hand over your heart, and make sure that your Adhyatmagnan, (knowledge about spiritual matters), Yogabhyasa (practice of Yoga), and Vedanta, are not involving you in the external world.

People say, 'I have studied Vedanta. There is no need for me to practice restraint. I am free to have *raaga* (attachment) or *dve'sha* (hatred) for anyone. I will not get paapa if I steal something, because I am the Brahman.'

My friend, have you become the Brahman in order to become a thief?

I will not get paapa even if I indulge in immoral activities.'

Have you become the Brahman to give rein to lust?

'I will incur no sin, even if I kill someone. I am the Brahman.'

What did you achieve by becoming the Brahman? You made yourself a thief, adulterator, and a murderer. The fact is that the Brahman has not come into your life at all.

Listen to me. Your worldly attachments that make you steal, the anger that makes you violent and cruel, the lust that drives you to immorality, etc can only be overcome if you attach your prema to Shyam Sunder. Make Him the Ishwara of your heart. He is your *praana-naatha* (the Master of your life spirit). He is your *sarvasva* (all-in-all). Then you will not become a thief, immoral or violent person.

Renowned Vedantis take umbrage over petty matters. They lose their temper. If questioned, they say, ‘Anger does me no harm. I am the Brahman.’

Well, my brother, your behavior does not enhance the image of Brahmgnan! Others will not be inclined to aspire for Brahmgnan when they see your behavior. You have sullied the image of Brahmgnan and Brahmagnanis. People will say that a man develops these faults after obtaining Brahmgnan. Don’t damage the reputation of Vedanta! First, pull your prema out of this interactive world, and attach it to Shyam Sunder.

*Pre`kshantya ujjhitagrihaa jahrishurhasantyah* – when the gopis, meaning our mental inclinations, our inner senses, begin to get the darshan of Shri Krishna, they become ‘*pre`kshantya ujjhitagrihaa*’, *grihatyaagee* (renounce their homes), and *jahrishurhasantyah* – laugh loudly, immersed in joy.

‘*Vatsairitastata ubhaavanukrishyamaanau*’ – you are no longer pulled by a calf. Shri Krishna caught the tail of one calf, and is being pulled by the calf. Balaram caught the tail of another calf, and they knotted the two tails together, swaying with the calves. Why don’t you come and join the fun?

I will tell you the principle of this. The gopis go to Yashoda Maiya’s house, to complain about Krishna. Actually they have no serious grievance; they go to watch the changing expressions on Shri Krishna’s face. They want to imprint His face on their heart. ‘*Sabhayanayanashreemukhaalokineebhirvyaakhyaataarthaa prahasitamukhee, na hyupaalabdhumaichhat.*’ There is fear in Shri Krishna’s eyes, that Maiya may give Him a spanking. The gopis watch the beauty of His fluctuating expressions, as they talk to Maiya.

The nirodh of your mind is achieved without your having to do any *praanaayaana* (Yogic breath control exercises), *dhaaranaa* (bringing the mind back repeatedly to the object of meditation), or *dhyana* (meditation). Shri Krishna folds His hands. ‘O Gopis, please don’t complain to Maiya!’

Shri Krishna and the gopis communicate silently.

‘No, Lala; just you wait! I will make sure You get spanked today!’

Lala says, ‘I fold My hands, Gopi, please don’t tell Maiya!’

People who think only about *viyoga* (the pain of separation) in prema, do not know the complete rasa of prema. Viyog cannot be a Purushartha (human endeavor; valor). That means, if someone wants viyog to be a constant factor, it cannot be the subject of desire. Nobody can want to be separated from the Beloved forever. That is why the flaw in the prema of the *chakavaa-chakayee* (a pair of ducks who separate at night) is that they go to opposite banks of a river at twilight, and call out to each other all night long. Both are distressed at being separated. Thus, separation is not everything in prema. It is not that we should spend our whole life weeping in prema for Bhagwan. Nobody desires thirst. Thirst means a desire for water. Thirst is never something that anyone wants to suffer. Prema cannot be only thirst for the rasa of the Beloved.

Someone may say that premis should always be together.

Oh, no, my brother! Saras cranes always live with their partners. They swim and frolic together in the water, eat and drink together; but they are strangers to the dukha of viyog. A person who does not know the heat outside will not understand the comfort of the coolness inside. Your house gives you a lot of comfort. If you want to find out how comfortable your house is, go and stand in the midday sun for half an hour or so, and then come in. When people leave the house of their heart, and wander outside, they don't realize how much anand their home – their heart – can give them.

If a person has not experienced the hunger of viyog, the heat of separation, he cannot savor the sukha of *sanyoga* (being together). Therefore, sanyog is not fulfilled without the experience of viyog; nor does the person realize the pain of viyog unless he has experienced the joy of sanyog. Where there is *preeti* (love), there is neither only viyog nor only sanyog. Preeti is from both sides. Balaram and Krishna, Yashoda and Krishna, Radha and Krishna, Bhakta and Bhagwan.

It is this that is special. The Brahman does not have prema for anyone, and the Ishwara does *anugraha* (bestows Grace) on all. The *nir-aakaara* (formless) Ishwara gives justice to all, but although His *kripaa* (Grace) is showered on all, He does not give His darshan. The *saakaara* (with form) Ishwara not only gives His darshan, He also gives prema. That is why, when we give Him the prema He has implanted in us, He also returns our prema, and then our *chitta vritti* (mental inclinations) have no need to go outside.

The prema of a fish is one-sided; water is not aware of its prema. The prema of a chakor is also one sided, because the moon does not know that this bird loves it. The prema of a *kumudini* (a water lily that blossoms in moonlight) is also one-sided. Prema is where the *pre'mee* (one who loves) and the *priyatam* (beloved) face each other with love. How long will you be able to love the Ishwara if He never comes before you? You may even start wondering whether He exists.

So, bring the Ishwara before you, and see Him. See that He has prema for you, and you also have prema for Him. '*Paraspara dou chakora dou chandaa*' – they are both reciprocally and interchanging. One is the chakor (a mythological bird who is in love with the moon) and the other is the Chandrama. Then the first becomes the Chandrama and the other becomes the chakor. The method of preeti is such that the gopi looks at Shri Krishna. You forget yourself when you see this with the mind's eye. This is a matter of psychology. I don't know Western Psychology; I am telling you the rahasya of the profound psychology of our Shastras.

Narayana, you don't have the capacity to see others and also yourself simultaneously. You forget yourself when you look at a watch, or a rose, or some other object. *Yugapata gnaanaanupattih manasolangim* – it is a characteristic of the mana that it cannot apply itself to more than one object at a time.

In your heart you are Krishna and you are also the gopis, but you see Krishna through the eyes of the gopis. The eyes are filled with love. Shyam Sunder stays in your eyes as the *kaajala* (soot of a lamp applied to the eyes)!

Are you aware of the *mahimaa* (greatness) of the gopis of Vrindavan? Blue water lilies dangle like ear rings from the gopis' ears. Who is it, in the form of the water lilies? Who is the kajal in the gopis' eyes? It is Shyam Sunder. Who sits in their necklace studded with sapphires, in the form of the blue stones? It is Shyam Sunder.

*Shravasoh kuvalayamakshnoranjanamurasomahe`ndramanidaama,  
vrindaavanaramaneenaam mandanamakhilam harirjayati.*

Krishna's love for the gopis is so strong that when they want to see Him, He becomes their garments and ornaments. He becomes the food they eat, and clings to them. He assumes a jada form and makes Himself their *bhogy*a (object of pleasure).

When the gopis look at Shri Krishna, they identify with the dust of His feet, the fluttering of His yellow stole, His dancing eyes, His footsteps, and the glittering gems in His *mukuta* (crown) and *kundala* (dangling ear rings), and cling to him.

This Shri Krishna leela is an *antaranga* (internal) leela. It is imagined in the mind. It contains the *saara* (quintessence) of Yoga, Sankhya, and Vedanta. The convenience in this is that the onus of doing everything is not on us. In this, Shri Krishna's prema draws our mental inclinations to Him automatically, in one direction; and draws Bhagwan in the opposite direction. This prema is the uniting factor that stays between the Atma and the Paramatma, and brings them together. This is given in Shri Krishna Leela.

## Chapter 9

### The Rahasya Of The Mrid-Bhakshan Leela.

Prema does not see faults. The rahasya of Creation is that there is neither *guna* (good qualities) nor *dosha* (faults) in the *moola vastu* (basic matter). You can check this with the Vedantis! They will tell you unequivocally, that the basic matter of this world is *nir-guna* (without any qualities). It is neither good nor bad.

It is another matter that for people who learn about the Ishwara in foreign countries, the Ishwara is separate from the world. He is *nir-aakaara* (without form). But, the world contains good as well as bad qualities, and people have *raaga-dve'sha* (attachment-aversion) for them. They have no basic method for removing the raaga-dvesha, nor is there any basic matter that is completely free of raaga-dvesha.

Our Bharatiya Darshan (Indian philosophy) says that there is no guna-dosha in the basic matter of this world, and no scope for having raaga-dvesha at all. Whatever we see – *prakriti* (Nature) and *praakrita* (natural), *sanskriti* (refinement) and *vikriti* (distortions), *aakriti* (forms), etc – are all in the *saakshaat* (incarnate) Brahman. The impression that things are separate is a *bhram* (false understanding) of the buddhi. It is due to a faulty understanding that makes us think anything to be separate from the Brahman. The basic matter is the Brahman, and nothing but the Brahman.

*Vasanti pre`mni gunaah na vastuni.*

(Good qualities lie is what we like; not in the object itself.)

Guna-dosha do not stay in the *vastu* (object); they are judged by our prema or dvesha. This is the philosophy of guna-dosha.

The Bharatiya Darshan has three basic tenets. In the *aatma-drishti* ((viewpoint of the Atma) nothing exists except the Brahman. In *vyavahaara* (interaction), all beings are our Atma. This universal benevolence is the life of our philosophy. The *anushaasana* (ruling) of our philosophy is to consider our *kartavya* (ordained duty) to be of primary importance, and carry it out to the best of our ability. A *ve`dapaathi* (Brahmin who recites the Vedas) pleases the Paramatma by chanting the Vedas. A sweeper pleases the Paramatma by sweeping the roads properly. The Brahmin falls if he doesn't do his duty of chanting the Vedas and a



sweeper falls if he doesn't sweep the roads thoroughly. A doctor or lawyer will fall if they don't do their duty faithfully.

These are the three basic principles of our philosophy – *brahmaatmabodha* (the realization that everything is the Brahman), *sarvaatmabodha* (the realization that everyone is our Atma), and *kartavyanishthaa* (fulfilling our duties faithfully). This is the *samvidhaana* (Constitution) of Bharat. The quintessence of Indian culture lies in these three basic principles.

Raaga-dvesha are caused by *bhe'da* (seeing differences). If your Ishwara is within, but not outside, you are bound to have dvesha in the outer world. If your Atma is present only in solitude, during Samadhi, but not in your interaction, you will have raaga-dvesha. You see, I want to bring the Ishwara from outside and place Him in your eyes and in your lap; an Ishwara you can feed milk to.

'This Prakriti is separate, and the Ishwara is separate,' is a principle that Vedanta does not accept. Nor is it accepted by Vallabhacharya, Ramanujacharya, Nimbarkacharya, or Shankaracharya. Nor do the Shakta, Shaiva, or Saurya followers accept it. All Bharatiya Darshans agree that the Ishwara and the *jagata* (the world) are not separate; they are one. The *prateeti* (perception) is the *adhishtana* (substratum; the Brahman), and the adhishtana is the prateeti. Then, where is the scope for raaga-dvesha? The Darshan destroys raaga-dvesha, and the removal of raaga-dvesha results in the removal of the perception of good and bad. The cycle of sukha-dukha is removed, and paramananda is obtained.

Thousands of gopis come and tell Yashoda Maiya that her Lala is a *chora* (thief). Yashoda Maiya saw that the gopis had a mistaken understanding of her Lala; they were casting loving looks at Him when they thought Yashoda Maiya wasn't looking. When they saw an expression of apprehension on Shri Krishna's face, they tried to frighten Him further.

*Sabhayanayanashreemukhaalokineebhirvyaakhyaataarthaa prahasitamukhee.*

Krishna is getting frightened. The gopis are giving Him a fright. They see the beauty of His frightened face, and feel a thrill of joy. Complains and anand together! How can that be?

Yashoda Maiya said, 'No! No! My Lala is not a thief! You are creating trouble unnecessarily.'

'No, Maiya, He has come to our houses.'

'Oh, my Lala is so innocent that He must have mistaken your house for His. He is too young to understand 'mine' and 'yours'. He would consider your house as His own.'

This made the gopis pause. ‘Yes, that is possible. We also love Him like a mother loves, or a friend loves, or as a lover loves. It is quite possible that He feels our home to be just like His own.’ This is one aspect of prema.

I will tell you another aspect. To see no faults in the Beloved is not the only characteristic of prema. There are times when we should see his faults. When should we see his faults?

We should see the fault in the beloved when he does something that is harmful for him. Then even showing anger is prema.

A girl came to me one day and started crying. ‘My husband has left me and gone abroad. He has written that he will not oppose it if I ask for a divorce.’

‘You must have created some strife,’ I said. ‘Did you quarrel with him?’

‘Yes, I did.’

‘What was the reason?’

‘He would not give me presents for my birthday. He didn’t come home early on our wedding anniversary, so we had a quarrel.’

To quarrel for a sari or a piece of jewelry, or for eating out, is one thing. Do you realize this? To show displeasure because you want the good of your beloved is a sign of prema, but to get angry for personal desires is selfishness.

A true friend shows displeasure by becoming silent. A mother gets angry and even slaps her child, but when? When the child does something that is harmful for him.

Krishna ate some earth. Yashoda Maiya caught His hand. ‘*Kasmanmridamadaantaatman bhavaan bhakshitavaan rahah*’— why did You eat earth, You naughty, greedy, boy?’ This is prema.

I have told you the rahasya of this many times. I don’t want to repeat it again. Why did Shri Krishna eat earth? See the incident from the Adhyatmik viewpoint, and the viewpoint of sadhana. The Vedanti principle is that once a person gets Gnan about the adhishtana (the Brahman that is the substratum of everything); he realizes that the self-effulgent Atma and the Brahman are one. Adhishtana means the coiled rope, in which the snake, stream of water, or garland are perceived, due to poor vision. Similarly, the world is perceived in the Brahman. The drashta, who sees, is the self-effulgent Atma. So, the *chaitanya* (consciousness) in the form of the snake perceived in the coiled rope is the same as the chaitanya in the antahkaran (fourfold mind; subtle body). As soon as a person gets this realization, the self-effulgent drashta becomes one with the adhishtana. Thus, all the snakes, garlands, and streams are seen in the one who illuminates them, and perceives them. Therefore, this world is not seen in any other; it is seen in our Self. However, the realization of your own infinite non-dual swarup is needed to know this.

Vedantis believe that once a person gets the *bodha* (knowledge) that the Brahman and the Atma – the Self – are one, it does not matter whether he remembers it, becomes unconscious, or dies. There is no further doubt about death or rebirth for him. He gets the *bodha* of his own Mukti (liberation from rebirth).

In Bhakti, this is seen quite differently. The principle of Bhakti is that just as we remain in the *adhishtana* whether we remember it or not, one *swarup* of Bhagwan is the *dhaama* (holy place). Whether we take His name or not, weep for Him or not, yearn for Him or not, we should go and stay in a *dhaam*. The Vedantis call it *dhaam*. Go to a *dhaam*, and take Krishna on your lap. He will remain on your lap as long as you watch Him lovingly, but He will vanish as soon as your eyes shift to some other object.

As long as you take His name attentively, the *naam* (His name) will stay on your tongue. The name will slip out of your mind as soon as your mind is diverted. Think of Him with love in your heart. His memory will linger in your heart as long as your thoughts hover round Him.

*Dhaam*, however, is such a thing that there is no need to keep reminding yourself that this is the *dhaam*. I will talk of Kashi (Varanasi) first. Kashi is my birthplace, and I have a deep love for it.

You may ask, ‘What about Vrindavan?’ I will also name Vrindavan. Krishna took me out of Kashi and brought me to Vrindavan, the way a bridegroom brings his bride from her village to his. So, it is the greatness of my parental home, Kashi, which is a *dhaam*. Vrindavan is my *sasuraala* (in-law’s place), with all the greatness of a *dhaam*. I have been wedded to Shri Krishna in Vrindavan.

*Dhaam* is such that whether you take His *naam* or not, do His *puja* or not, remember Him or not, you will be with Him even if you are unconscious. If you die there, the clay of your body will merge into the clay of the *dhaam*.

A *dhaam* is the *adhishtana* *swarup* of the Vedantis. It is not only the *bhaktas* who rise up and merge into it; it is not only *bhaktas* who are born and die in a *dhaam*. Bhagwan, Himself, sometimes takes on a form in the *dhaam*, and sometimes He hides in it. ‘*Janmaadasya yatah*’ (from whom everything is created) is the characteristic of the Brahman, and it is also the characteristic of a *dhaam*. The origin of the *jagata* (world) is in the *adhishtana* Brahman, and the origin of the *jeeva* is also in the *adhishtana* Brahman, and the origin of Bhagwan’s taking on a form is in the *dhaam*.

The *adhishtana* of the Vedantis is the *dhaam* of the *bhaktas*. Just go there and start living there. The dust of the *dhaam* will enter your body with every breath you take. Let the air of the *dhaam* touch your body. See the trees and shrubs that grow there, and listen to the wailing and singing in the *dhaam*.

Let your body roll in the dust of the *dhaam*, and merge into it at the end. The *mahima* of a *dhaam* is such that leave alone anyone else, it is so dear even to

Bhagwan, that He says, ‘O earth of My dhaam, don’t remain outside; come into Me.’

Just as there is no need to do any sadhan after getting Gnan about the adhishtana, there is no need for making any effort for bhakti once you obtain a dhaam. When Swami Rama Tirtha first came to the Vraja *bhoomi* (the region round Vrindavan), he thought, ‘How can I get down feet-first, on this blessed land?’ He lowered his head and touched it on the earth, and only then did he get down from the cart. This is the mahima of a dhaam.

It is only when you take the *sharana* (refuge; shelter) of a dhaam for your life, and the sharan of a naam by chanting it, and use your eyes to get the darshan of His roop, and be anxious to keep His memory in your heart, that you can get a taste of the *rasa* (true sweetness of life). Every cell in your body should be filled with prema for Him, if you are to get this rasa.

Samadhi contains *e`kataa* (oneness) with the *sattaa-maatra* (pure existence). The *drashtaa-drishya-vive`ka* (discriminating between the one who sees and that, which is seen) establishes you in the *chin-maatra* (pure consciousness), while Bhakti, filled with rasa, makes you merge in *aananda-maatra* (pure bliss). This is the special quality of the principle of Bhakti.

Yoga is *sat-pradhaana* (predominated by Sat = existence), *vive`ka* (discrimination) is *chit-pradhaana* (predominated by Chit = consciousness), and bhakti is *ananda-pradhaana* (predominated by bliss). Gnan is *e`kya-pradhaana* (predominated by non-duality). These are the four particular qualities of these four approaches. Each remains in its own sphere.

Bhagwan Shri Krishna picked up a little of the earth of Vrindavan – of Gokul – and put it in His mouth. *Krishnomridam bhakshitavaaniti maatre`nyave`dayan*.

The *gvaala-baala* (sons of the cowherds) complained about this. They did not rebuke Shri Krishna themselves. They said nothing to Him. It is said that if you want to punish your wife, you should sleep separately from her. If you want to show displeasure to your Guru, you should become silent. It is a punishment to the Guru if his disciple stops talking to him. If you want to punish your friend, stop eating at his house. The study of Prema Shastra is different from the study of Dharma, Moksha, or Economics. Prema is not a Moksha Shastra; it is a Bandhan Shastra – a Shastra of the bondage of love. To experience being bound to the Paramatma is called ‘prema’.

In Vedanta, the Paramatma is experienced as Mukti. Men and women experience *paramaananda* (supreme happiness) in an embrace. A mother experiences paramanand when she cuddles her baby. A friend experiences happiness when he hugs his friend. A devoted servant feels happy when he stands with folded hands, eager to carry out his master’s request. Thus, the anand of prema lies in the feeling that we are bound to the Paramatma. The anand of getting married is

different and the anand of getting a divorce is different. The anand of Mukti – or Moksha – is the anand of getting a divorce, you know! A person who gets a divorce feels that a great load has been lifted from his head. This is the anand of Mukti. And, the anand of marriage is when the husband and wife are tied together in a bond of love. This is written in the Upanishad.

See what Brahmaji says about the dust of Vraja:

*Tad bhooribhaagyamiha janma kimapyatavyaam yad gokule`pi  
katamaanghrirajobhishe`kam,  
yajjeevitam tu nikhilam bhagavaan mukundastvadyaapi yatpadarajah  
shrrtimrigyame`va.*

‘It would be my greatest good fortune, to be born in Vraja.’

A bhakta came to Vrindavan. He was known to Shri Udiya Babaji Maharaj. Somebody showed him round Baba’s Ashram. ‘See, this is Baba’s *kamandalu* (vessel by Sadhus for carrying food or water).’ Baba had a wooden kamandalu. ‘See, this is the sheet with which Baba covered himself.’ The man was overcome with emotion. Tears of love poured from his eyes. He sat down there, savoring the memory of Baba.

*Mana hvai jaato ajahu vahai, vee yamunaa ke` teera.*

The memory of an object belonging to the beloved takes the mind to the beloved. I go to Vrindavan; so do you. Shri Chaitanya Mahaprabhu went to Vrindavan. A Panda (Brahmin who acts as a guide) took him round. ‘This is the kadamba tree on which Shri Krishna sat, with His legs dangling, and played His flute.’ Tears flowed from Mahaprabhuji’s eyes. He fell in a faint. It cannot be denied that the kadamba tree could not possibly be five thousand years old; it could not possibly be the tree on which Shri Krishna sat. This is not a matter of history or geography. It is a matter of emotions evoked by the memory of the Beloved. Do you want this to be tested on some scientific instrument?!

One person said, ‘This is where Bhagwan ate earth. This is where He wiped His hand after eating butter – you can see that the bark is still greasy!’ You will want to laugh at the idea that the grease of butter would remain on the bark of a tree for over five thousand years. Shri Chaitanya Mahaprabhu thought only about how Shri Krishna would have stood there, with a ball of utter in His mouth, wiping His hand on the bark of this tree to remove the grease.

Brahmaji says:

*Tad bhooribhaagyamiha janma kimapyatavyaam,*

*Yad gokule`pi katamaanghrirajobhishe`kam.*

‘It will be a matter of great good fortune for me.’

Do you want Mukti?

‘No; I want *janma* (birth).’

What does taking *janma* mean? Do you wish to be in Brahmloka (the land of Brahma), and be Brahma?

‘No! No! I want a *janma* in this forest of Tulsi shrubs – in Vrindavan!’

What will you get by being born in Vrindavan?

‘Some bird will fly up, some cow will walk past me, the breeze will brush me, and the dust of Vrindavan will fall on my body. *Katamaanghrirajobhishe`kam* – the dust of someone’s feet will fall on my body, like the anointment of a King.’

This is called ‘*preeti*’, *prema* for the *dhaam*. We have *prema* for this earth, on which our Beloved walked. He would roll in the dust and put some in His mouth. This *dhaam* reminds you of Shri Krishna eating earth. Thinking of this *dhaam* shifts your *prema* from this world, and carries you to the Vrindavan in your heart. Uddhavji says:

*Aasaamaho charanare`nu jushaamaham syaam vrindaavane` kimapi  
gulmataushadheenaam,  
yaa dustyajam svajanamaaryapatham cha hitvaa bhe`jurmukundapadaveem  
shrutibhirvimrigyaam.*

‘Let me become some tree or shrub of Vrindavan, or some other *jada* object.’

Why do you want this?

‘The dust of somebody’s feet will fall on me.’

The importance of this does not easily come to our mind. What is so special about this dust?

*Viraha vyathaakee moori, aankhiname` raakhau poori,  
Re` re` una paayanakee dhoori ne`ku aani de`.*

The *dhoori* (dust) is the medicine for removing the anguish of *viraha* (pain of separation). O Vayu, lift up the dust and carry it to my head. O Clouds, shower some rain on Mathura, and then on the Vraja bhoomi.

One gopi says, ‘*Parjanya yathaaratha hvai baraso*’ (become *parjanya* (rain bearing clouds)). Become beneficial for others.

*Kabahun vaa bisaasee sujaanake` aangana,  
Mo ansvana ko lai baraso.*

This is the greatness of the dhaam of the Vrajabhoomi. It is the special quality of the principle of Bhakti.

The greatness of the dhaam is such that Bhagwan Shri Krishna Himself picks up some of its earth and puts it in His mouth. The jeevas who live in the millions of universes that are in Bhagwan's body, get Mukti. They get *saayujya* (a state of being close to Bhagwan), and stay in His body. The seeds of the next cycle of Creation are in Bhagwan's body, and He eats a little earth to give them the greatness of the dhaam.

Thus, the greatness of the Mrid-bhakshan Leela is not only that I tell you about some imagined reasons for Bhagwan's eating earth – I can give you five or ten reasons for it – but if the infinite greatness of the dhaam in the principle of Bhakti is established in the heart of people, their heart will become a dhaam. When the dhaam comes into your heart, Rama will also come.

## Chapter 10

### The Rahasya Of The Ukhal-Bandhan Leela.

The jeeva is a *sakhaa* (friend; comrade) of Bhagwan.

*Saha khaadati* – friends eat together; *saha khyayate* – friends names are taken together. That is called ‘sakha’. You don’t know this, and that is why you keep searching in this world for a mortal sakha who may easily betray you. You can never find a *nitya* (everlasting) sakha in this world, who will never let you down. The name of that sakha is Krishna.

The jeevas once quarreled with Bhagwan. ‘We are your sakhas, and You are our sakha. You give us bondage and throw us into the *sansara* (interactive world). You tied us so many times, and for so long! We will also bind You once! Please get tied at least once, and show us that You are indeed our sakha!’ *Paramaa saamyam upaiti*.

The Gita says:

*Idam gnaanamupaashritya mama saadharmyamaagataah,  
Sarge`nopajaayante` pralaye` na vyathanti cha.  
(14. 2)*

(Taking refuge in this Gnan, the people who have obtained My swarup are not reborn at the time of the next Creation. Nor do they feel agitated at the time of Dissolution.)

Thus, the jeeva binds Bhagwan. What equality! What friendship! What belonging! Yes! Yashoda Maiya tied up Shyam Sunder. Radharani would be tying Him with the rope of prema; Maiya tied Him with the rope used to tie cows. This is called ‘Ukhal Bandhan’ (tying Bhagwan to a pounding stone). It is the story of how the blessings of Mahatma gave *kalyaana* (good fortune; liberation) of being tied to Shri Krishna, tying Shri Krishna, playing with Shri Krishna, and feeding Him milk.

You would surely have heard this episode before. I have spoken on it any number of times. People say that I have a special understanding of this episode. I had given a discourse on the Ukhal Bhandhan Leela to Malviyaji Maharaj. Tears poured from his eyes. When the katha was over, he told me, ‘You have enriched me greatly! I derived immense joy.’

This katha is the height of *vatsalya* (motherly love). Bhagwan’s leela with the gopis and Radharani is the leela of *madhura rasa*, *shringaara rasa* (romantic sweetness). Yashoda Maiya’s tying Shyam Sunder to the *ookhala* (pounding stone) is the peak of *Vatsalya rasa*. And Brahmaji’s *moha* (delusion) is the



summit of Sakhya (pertaining to friendship) Rasa. However, at this time, I want to tell you only about its utility in the life of a *saadhaka* (spiritual aspirant). What is the rahasya of this leela from the viewpoint of sadhana? Come; let us go to Gokul and have a darshan of Yashoda Maiya as well. What is she doing?

*Yaani yaaneeha geetaani tadvalacharitaani cha,  
dadhinirmanthane` kaale` smarantee taanyagaayata.*

Yashoda Maiya sits, lost in thought about how Shri Krishna plays, and the leelas He does. One day, Lala crept up from behind. He caught her plait and began to pull it. ‘Oh, Lala! Stop!’ But Lala wouldn’t stop. He continued to pull her plait. Maiya was looking in another direction. She was unaware that He had come into the room until He pulled her plait. Maiya turned round and caught Shyam Sunder with one hand. She put Him on her lap. ‘Lala, do You want to eat butter?’ she asked.

‘No.’

‘Then what do You want? Do you want an elephant or a horse?’

‘No.’ He pointed a finger at the sky. ‘Maiya, I want the *chaanda* (moon) to play with.’

‘This is not a toy, my son,’ said Maiya. ‘It is a ball of *maakhana* (butter). It is something to eat; not something to play with.’

‘Maiya, I will eat only that, and nothing else.’ Lala began to cry. He pulled at her clothes and pulled her plait, and covered His face with His hands. ‘Maiya, I want to eat only that!’

Maiya said, ‘Here is makhan,’ but Shri Krishna refused the butter she offered. ‘Maiya, you told Me a lie! That is not makhan! Even the milk of countless cows could not make such a ball of butter!’

Maiya said, ‘This is not made from the milk of cows, my son. This is the makhan of Bhagwan’s *ksheera-saagara*’ (the milky ocean on which Bhagwan Vishnu sleeps on the thousand headed serpent Anant).

‘Maiya, is there really an ocean of milk?’

‘Yes, my son. There is indeed an ocean of milk.’

‘Very well; but how many cows gave milk to fill it?’

‘The cows did not give the milk, Lala. Bhagwan, who put milk in the udders of cows, has made this ocean.’

‘Maiya, then that makhan must be very sweet! I want to eat only that!’

‘No, my child. Can’t You see the black marks on it?’

‘Yes, the Chandrama has a black mark.’

‘That is poison. That is why nobody eats it. You also don’t eat it, my son.’

‘Maiya, this ball stays in the sky. Who put poison there?’

‘Poison came out at the time of the Samudra Manthan (churning of the milky ocean, out of which the Chandrama arose).’ Maiya began to tell Shyam Sunder the story of the Samudra Manthan. Her Lala fell asleep on her lap, listening to her.

Maiya was lost in thoughts about her Lala, remembering His leelas. She was singing songs about Him. The ladies in the cities may not even know about this. When I was a child I would wake to the sound of the womenfolk who would get up early morning and sing as they ground flour in a *chakki* (hand grinder). They sang lovingly, and the sound was exceptionally sweet. It is not to be found in any cinema. It was the sound of prema. The ladies would remember their parental homes and wonder how their brothers were. Some sang about their beloved, and some about their parents. They matched their scale to the sound of the grinding stones.

So, when Yashoda Maiya sang, she matched the pitch of her voice to the sound of the churning. She was thinking of her Lala, as she churned out fresh butter for Him. Shri Krishna came and stood in front of her. This is *bandhan* (bondage)! The nirguna became the saguna. The nirakara became the sakara. The Father of all became a son. He, to whom all go, came, Himself; and He, who is *nitya-tripta* (always fully satisfied) said, ‘Maiya, I am hungry. I am thirsty.’

All of this is bondage, is it not? It is a *bandhan* (bondage) to make the nirguna saguna, the nirakara sakara, and the *adrishya* (invisible) drishya (seen), to make the Father a son, and to make the eternally satisfied hungry and thirsty! He, who is the giver of everything, became the one to ask. This is a bandhan of prema. This is bhakti. This is prema. The anand in this is not the anand of divorce. It is not the anand of giving up a relationship. This is the anand of Bhakti; the anand of tying Bhagwan to us in a personal relationship.

Please don’t measure this on the scales of the nirakara schools of thought, like Islam, Christianity, Arya Samaj, etc. Measure it on the scales of our Upanishad Darshan. The Brahman of our Upanishads comes into your life as a personal *vastu* (object), and you can feel His sweet touch.

Yashoda Maiya was sitting, to churn the curds. For whom does she want to make butter? You may consider the work you do to be very important and good; that is your wish. You may win public acclaim for the work you do. However, the value of the work is not in how great or small it is, it is in the person – or purpose – the work is done for.

One man has an early morning bath in the Gangaji, and sits on the bank of the Gangaji, doing *japa* (ritual chanting). His real intention is to watch the women bathing in the Gangaji. What is the value of his seemingly pious actions?

Another man gets up early and sweeps the streets of the village. His intention is that the village people should get clean roads to walk on. Compare his actions to the actions of the other man. There is a world of difference in the value of their actions. The sweeper's action is far superior. It is a different matter to do things for personal gratification and it is a different matter to do something to benefit others.

You have seen that Shri Krishna is the *vishvaatmaa* (Atma of the vishwa, the world), and even greater than the Vishwatma. So, the action you do to purify your *antahkaran* (the Atma within) and get the darshan of your Prabhu (Master) – who is the most loved of all – is of great value. Yashoda Maiya was not doing the *dahi-manthana* (churning the curd) for herself; she was doing it for Shri Krishna. She was doing it for the Parameshwara, for the *sarvaatmaa* (Atma of all). That is why her work was of such great value.

Now, take another point. Mothers state that they have great love for their children. I do not wish to cast any slur on their prema, but it is seen that when ladies of wealthy families go out in a car, they have their pet dog on their lap and their child sits on the lap of the ayah. They take injections to dry up their milk and hire a wet nurse to feed their baby. The *sanskaara* (subtle subconscious impressions) and *mano-vritti* (mental inclinations) of the nurses are more oriented towards the money they get in payment, than love for the baby they are hired to feed. And yet the mothers claim to have great love for their children!

A person who has prema wants to serve the loved one personally, not delegate the task to a servant or someone else. Or prema moves our hands, and moves our tongue, and our feet. Therefore, if a person has prema, for someone, they cannot help serving the person they love. Prema is the son of *vishvaasa* (faith), and *se'vaa* (service) is the daughter of prema. Prema increases where vishwas is, and seva appears where prema is; and seva is satisfying only when rendered personally. Regarding Bhagwan's *pataraanee* (Principal Queens), the Bhagwat says:

*Daasee shataa api vibhorvidadhuh sma daasyam.*

Every Patarani had a hundred lady servants, but they never delegated Shri Krishna's service to anyone else. The Pataranis served Him themselves.

Prema is not taught at schools and colleges. If you study Shri Krishna's leelas it will help you to understand the swarup of prema, at home, in your heart, and enable you to have prema. At least understand this, that if you have prema for someone, you will have an urge to serve them. This is a *maryaadaa* (framework of rules) in Dharma. If prema is there, and Dharma is also there, there will be a

maryada about which seva is appropriate and which isn't, for you to do. When prema reaches its summit, it goes beyond even the maryada.

Yashoda Maiya '*Grihadaaseeshu karmaantaraniyuktaasu nirmamantha svayam dadhi*' – delegated other household chores to the women, and sat down to do the *dadhi manthan*. 'My Lala will like the fresh butter only if done by me.'

You would be wanting me to teach you something about bhakti, but I am telling you about the *vilaasa* (sensual pleasure) of prema, and the blossoming form of Gnan. If you don't know the definition of prema, learn it.

Samadhi is the name of tranquil Gnan, and prema is the name of Gnan that dances and prances. Gnan that dances before your Beloved is prema, and Gnan that sleeps is Samadhi. This means, prema remains in *vikshe`pa* (disturbance), but Samadhi does not stay in vikshep.

Churning curd is not Samadhi; it is vikshep; but it is a vikshep for Bhagwan. To churn curd for our supremely dear Shyam Sunder is something far greater than a Samadhi.

Yashoda Maiya was singing songs about Shri Krishna as she churned the curd to make butter for Him. Prema does not let the tongue remain silent. We see how lovers chat for hours when they meet. What story is it, like the Mahabharata, that goes on endlessly? Neither feels satisfied, no matter how long they talk to each other.

Thus, Yashoda Maiya was thinking of her Lala, and singing about His leelas lovingly, as she churned the curd with her hands. Her voice was used to sing, her heart to remember, and her hands to work for Bhagwan. This brings success to the work you do. If you had the *saakshaatkaara* (direct personal experience) of Vedanta, it would be the success of your buddhi. If you have bhakti, it is the success of your mana. Work is the successful use of your hands. Looking at Bhagwan is the successful use of your eyes. However, see how Yashoda Maiya's body, mind and speech are all used for serving her *sarvasva* (all-in-all) Shri Krishna. Bhakti results in our whole life being dedicated to Bhagwan; whereas other *saadhana* (methods) dedicate only one faculty in His service.

Now, see another point. This is something that is experienced by all, but generally not noticed. Our Vedanta Shastra does not tell us anything that is imagined, or has never happened. It tells us about what is. It is the task of Vedanta to place what exists, in the scope of experience.

To make one, the *asti* (that which is) *sat* (existence) and *chit* (consciousness) *gnaanama anubhaati* (experience the Gnan that Sat, Chit and Anand are one, the Brahman or the Atma) is the purpose of Vedanta vidya. The knowledge of Vedanta has not risen to create *sattaa*. In fact, *sattaa* (existence; gross matter) and Gnan seem to be separate because of our *bhraanti* (false understanding), and

Vedanta tells us that they are not two; they are one. This is absolutely true, but people can't experience it.

What happens is that we forget our Self when we see another. What remains is our Self, but we forget it. And, when we see our Self we forget others. It is not possible to look at two things simultaneously. The differences of 'mine' and 'not mine' are removed when a person gets Brahmgnan. Brahmgnan negates all differences and separateness. They are shown to be *mithyaa* (a relative truth). This is the method of sadhan.

Yashoda Maiya had forgotten herself completely, while churning curd to make fresh butter for Shyam Sunder.

*Kshaumam vaasah prithukatitite` bibhratee sootaranaddham.*

Yashoda Maiya was wearing a yellow sari made of *kshumaa* (pure silk). These days, rayon is mixed with silk, but Yashoda Maiya's sari was pure silk.

*Svinnam vaktram kabaravigalanmaalatee nirmamantha.*

She remembered neither how she was dressed, nor what she was wearing. She saw only her Lala in her mind's eye. 'This' is not seen when a person looks at 'that'; and 'that' is not seen when a person looks at 'this'. And, when our Self is seen in the form of the Brahman, neither 'this' nor 'that' are seen. It is all our own Self. This is the leela of Brahmgnan.

Now, see one special factor in the principle of Bhakti.

Once, a very rich lady came to Shri Udiya Babaji Maharaj. We were all sitting with him. The lady pleaded with him to tell her what she could do for him. Maharaj would smile, when she urged him again and again, to name something she could give. But when she became a little dejected at his silence, he said, 'Send some papad for the Ashram.' The lady went away happy.

I asked Baba, 'You don't eat papad; what was the need to ask for papad?'

'I have no need for anything,' he replied, 'but when the lady urged me so lovingly to ask for something, she would have given me even a lakh of rupees had I mentioned money. So, I asked her for a few papad to satisfy her.'

This is asking, but is there any question of being needy in such asking? Did it reduce Baba's greatness as a Mahatma in any way? Where there is prema, a person can even take something forcibly. The safe can be opened, and money taken. A wife has the full right to take what she wants from her husband's pocket, because they both have the right and the prema to do so. This is not *choree* (stealing). However, when the husband has the need, he also has the right to take everything from his wife. The boxes of a husband and wife are not

separate. These days, they may have separate bank lockers to save taxes, but that is a different matter; their wealth is common.

Vedanta says that there is no need to get into a question about eating and feeding. Vedantis ask us many questions, but they never ask where we, Sadhus, get food from. ‘Oh, they must be getting it by begging for their food.’ Gnanis kill us with questions. Their questions are unending! And bhaktas kill us by feeding us. They buy sweetmeats from the market. And say, ‘Maharaj, the sweets I have bought will not harm you.’ What *amrita* (elixir that gives immortality) have you mixed with your money that the money went into the shop and the sweets that came in exchange won’t harm a person who has diabetes? In this, the person’s prema is more for what he has bought, than for the person he wants to feed it to. How can you claim that sweets bought by you won’t harm a person who is forbidden to have sweets? If they contain sugar, the blood sugar level is bound to increase if he has the sweetmeats. ‘It is my prema,’ they say. Very well, your prema will benefit you more!

When Yashoda Maiya began to churn the curd to bring out fresh butter for Shri Krishna, a desire rose in His mana. The Brahman is one who never looks at anyone before Him. That is why our Vedanti Mahatmas in earlier times, never invited anybody to listen to them. If a person was truly eager to get Gnan, he could go to them.

I will tell you about a Mahatma. I would walk fourteen miles to go to him. He knew me and I knew him. When I went there one day, he filled a large *lotaa* (round bottomed vessel) with water and went for his toilet. I sat there for three hours, waiting for him to return. Then I came to know that he had sent a message telling me to go away; he would return only after I left.

When I went the next day, he made me sit on a *chowkee* (low square stool) and put flowers on my head. ‘You are *siddha* (successful in attaining spirituality), my brother,’ he said. This was the way of Vedantis – they would give an *upade’sha* (teaching) of Vedanta only to a *jigyaasu* (seeker of the Truth) who was truly hungry for Gnan.

The maryada of the Vaishnavas (those who worship the Brahman as Vishnu) is that applying a *tilak* (sacred mark on the forehead) makes a person a Vaishnav, even if it is a bird, or a dog, and they will be in the *sharana* (shelter; refuge) of Bhagwan. The Vedantis learnt *asangataa* (non-attachment) from the Brahman. From where did the Vaishnavas learn this *anugraha* (kindness)? They learnt it from the saguna Bhagwan. They welcome all being onto the path of Bhakti.

So, Bhagwan goes Himself. ‘*Taam stanyakaama aasaadya*’ – that is the rahasya of sadhana.

What is the rahasya of sadhana?

In Yoga, a person has to undertake the practice by his own effort. Dharma is based completely on *kartrittva* (doing the right karma). A person has to feel that he is the doer of the action when he undertakes any ritual like a Yagya. He also has to accept the fruit of the ritual.

The practice of Yoga has half kartavya (doing one's duty). The person has to practice *praanaayaana* (breath control exercises) *pratyahaara* (withdrawing the senses), *dhaaranaa* (focusing on one object) and *dhyaana* (meditation), and push his vritti inwards. Once the motor starts, the machine continues to run, and the person enters a Samadhi. However, half-kartavya means that sadhana is needed in the beginning.

In Bhakti, it is Bhagwan who chooses. It is like some childless Maharaja who visits a school to select a bright orphan to adopt as his son and heir.

There was a Prince. He went hunting in the forest. He became hungry and thirsty, but found nothing to eat or drink. I am telling you of an incident that happened in recent times.

A forest dweller gave food and water to the Prince. The Prince saw the man's daughter. 'Oh, what a beautiful girl you have! I would like to marry her!' This is the principle of Bhakti. The girl is a Queen now. She came to meet me. Their principality is no longer an independent State. 'I feel no sorrow at no longer having a Kingdom,' she told me. 'I used to live in the forest. I will go home and live with my father again. What does the Kingdom matter to me?'

What is the principle of Bhakti? It is that Bhagwan, Himself, selects His bhaktas. Listen to some foolish talk! I say it, but you please don't say it! 'When it is Bhagwan who selects us, we don't need to make any effort.' This is foolish talk. People say, 'I will earn money, I will get children, and I will obtain a high position. But, if Bhagwan wants to meet me, He will Grace me, and come to me Himself. Just as He came to Yashoda Maiya, He will come onto my lap and suckle me.'

I only want to remove the misconceptions about sadhana. You never notice this point. We take His name. Bhagwan is pleased to hear us take His name, and He comes to us. Bhagwan's *anugraha* (Grace, kindness) falls on our sadhana. The drops of the rasa of anugraha fall into the vessel of our *antahkaran* (fourfold mind; subtle body) that has been purified by our sadhana.

*Taam stanyakaama aasaadya mathananteem jananeem harih.*

Yashoda is doing *manthan* (churning), but there is no desire in the mana of the one who is churning. She has forgotten herself. Now, if the *kaamanaa* (desire) is not in the heart of the bhakta, it is in Bhagwan's heart! He says, 'Here is a bhakta who has forgotten her *idam* (this; any possession), and her *aham* (I). She has

forgotten the flowers in her hair, and all her household matters, including having her own food, and she is churning butter for Me. If no *laalasaa* (temptation) for such a bhakta arises in My heart, what kind of a saguna Bhagwan am I? What is the use of such a sakara Bhagwan? It would have been better for Me to have remained nirakara. No! No! I will make My having a form worthwhile today!’

So, the *naama-uchhaarana* (uttering the name) is for the bhakta to do, and anugraha is for Bhagwan to do. The effort is the bhakta’s and coming before the bhakta is Bhagwan’s responsibility. However, the rasa of the Grace does not come as long as the bhakta’s aham is present. I am telling you this emphatically. See what happened in the mean time. Bhagwan climbed on to Yashoda Maiya’s lap, and began to suckle her. Maiya was feeding Him, and Lala was drinking her milk. We savor the picture. They both savor the incident. They smile, and we smile.

Just identify with Maiya once, and take Bhagwan on to your lap. Our milk flows and Bhagwan drinks it. He drinks the milk of love and smiles. We see Him smiling and smile back. The reciprocal anand in prema pulls at both. Krishna feels Maiya’s anand, anand she feels His anand, and the anand is doubled.

Two hearts do not become one in this world. The matter of each mana is different and separate. This is why a human being becomes weak. If two people’s minds were to become one, they would become stronger than anyone else. If you see carefully, you will see that the mana of a mother and son, husband and wife, brother and brother, friend and friend, are never completely free of differences. If two hearts indeed become one, the *chaitanya* (consciousness) in the antahkaran would become one with the chaitanya of the object of love, and the Ishwara would manifest.

Therefore, some game of hide and seek is also present in sadhana. That means, Bhagwan gives the bhakta a glimpse of Himself, and then He hides Himself. The *saadhaka* (spiritual seeker) becomes agitated. ‘Where did He go?’ The bhakta catches a glimpse of Him and runs after Him. He catches Bhagwan. Then he brings Bhagwan back, with the intention of tying Him to ensure He doesn’t run away again. This is the game played in prema.

Why is there some dispute in prema? Couples invariably have one or two spat every day. Their prema would become insipid if they didn’t. This is called *ne`ma* and *prema* – to come together and move apart; to move away and come together again. The Kama Shastra (the Shastra of lovemaking) and the Prema Shastra are quite different. It is like being a little rough with someone and then embracing him tenderly. It brings freshness to prema. And, to hold each other in a close embrace, not wanting to move is prema. This is the way of prema.

*Na binaa vipralambhe`naa sambhogah pushtimashnute`.*



Don't jump to the conclusion that just because you have read the books like 'Panchadashi', you have understood the principles of all sadhans. Panchadashi, Vritti Prabhakar, Vichar Sagar, Chitsukhi, Advaita Siddhi, Bhed Dhikkar, etc are all *prakarana grantha*. *Prakarana* means an explanation of a subject. Granth means book. Just as being a doctor is quite different from being an artist; the branch of art is separate and the branch of science is separate. A doctor can give an injection, but he can't make one.

In the same way, Shastras have many branches, like Dharma, Prema, Gnan, Yoga, etc. You learn some points about one branch and think you know it all!

*Aalee pre`makee reeti niraalee hoya, pyaalee bhare`na khaalee hoya.*

'Aali' means a friend (two friends who are girls). 'O my friend, the way of prema is unique. The *pyaali* (cup) is neither emptied, nor filled.'

Thus, Prema Shastra is separate from Samaj Shastra (Social Science). Rajniti Shastra (Political Science), Dharma Shastra, Vedanta Shastra, etc. Playing hide and seek is a part of the Prema Shastra. I suggest you read the 'Govind Leelamrita' some time. In it, Radha-Krishna have a bet. Both felt fully confident of winning. If I tell you the subject of the bet, it may incur the disapproval of people who are orthodox. They will call it profane. This is not profane; what you people do at home is profane, what you do in the market is profane. The bet was that if Radharani wins, she will kiss Shri Krishna a hundred times, and if Shri Krishna wins, He will kiss her a hundred times. It was not a bet for money.

*Aalee, preetikee reeti niraalee, pyaalee bhare`na khaalee hoya.'*

*Na binaa vipralambhe`na sambhogah pushtimashnute`.*

The slumbering *preeti* (love) in the heart does not awaken until the Beloved disappears from before the premi's eyes for some time. Yashoda left Shri Krishna, and went to take the milk down from the fire before it rose and overflowed. Shri Krishna broke the old pot that had belonged to Yashoda Maiya's grandmother-in-law, and ran off to eat butter.

Maiya chased Shri Krishna. Read 'Shri Krishna Bhavamrita'. Shri Krishna ran and hid. Yashoda Maiya ran after Him and caught Him. She could see Him sometimes, and sometimes she couldn't.

You see, you are a sadhak. First you saw that Bhagwan has come before you, and is saying, 'Give Me the *navaneeta* (butter) of your prema. Feed Me with the

prema in your heart. Why should I drink the external milk if I can get the milk within?’

Then, what happened when Maiya began to feed Him? I *vyavadhaana* (obstruction, as between two objects) cropped up. This obstruction, of Yashoda Maiya leaving Krishna, and his running away from her, has the same rahasya as Bhagwan’s vanishing during the Raas Leela, and the gopis’ not seeing Him.

You may get the feeling during meditation that Shri Krishna has come, and is telling you to feed Him. You give Him a *kismis* (raisin) or an almond, or place a ball of butter in His mouth. Obtain the pleasure of feeding Bhagwan, and watch Shri Krishna savor the flavor of what you offer.

A friend of mine had told me, once, ‘I was feeding Shri Krishna with my hand, in meditation. He caught my finger between His teeth and bit it!’ So, don’t consider it a weakness if you can see Shri Krishna sometimes, and not see Him sometimes. He may run away from you, or come close to you. This is playing with Shri Krishna. At times, He will disappear into your *hridaya-aakaasha* (the sky of the heart) – *khe` leeyate` iti*. It becomes a *khe`la* (game; sport). Play with Him in your heart.

What will happen then?

‘*Tatah ksheeyate` prakaashaavaranam`*’ – the lid that blocks the *prakaasha* (effulgence) in your heart will become very thin. You will no longer experience the darkness you experienced earlier. ‘*Vishayavatee daa pravritti utpannah manasah sthiti nibandhani`*’ – if you see Shri Krishna in your heart, your mana will be stilled. You will get a glimpse of inner effulgence, like bright moonlight, or a sunrise, and you will get a darshan of your Ishtadev (form of worship) in it.

Now, Maharaj, catch Him! Bind Him! Bhagwan has bound you a lot; you also bind Him for a while! Don’t be scared. The anand of a husband and wife is the anand of being bound; and the relief of a *talaaq* (divorce) is the anand of Mukti.

Now see the pleasure of catching and playing and binding. It is stated clearly in the Bhagwat. All the things I am telling you are hidden among the words of the Bhagwat, but you won’t grasp these points if you read the Bhagwat by yourself. You may understand the words if a grammarian explains the Sanskrit grammar to you, but that will be a literal translation only.

Let me tell you a small point. I had a longing to get Shri Krishna’s darshan. We have to make some effort before Bhagwan does something, you know! I went to Swami Yoganandji. He told me, ‘You are an *adhikaari* (eligible) for Vedanta. Come; I will teach you the Panchadashi.’ He would have recognized my natural aptitude.

I told him, ‘Maharaj, *bhari lochana viloki avadhe`saa, taba sunihaun nirguna upade`saa* – let me first do loving worship until I have *ishta-saakshaatkaara* (a direct personal experience of my chosen form of worship), and after that I will do

the *shravana* (listen to) of Vedanta. I will do whatever you tell me, but I want Shri Krishna's darshan first.'

*Pyaare` tihaare` nihaare` binaa akhiyaan dukhiyaan naheen maanata hain,  
Aao praananaatha, aba praana laagi siyaraan.*

(My Beloved! My eyes are unhappy unless I see You. Please come, Master of my prana; my life spirit is desperate for Your darshan.)

The *sanskaara* (subtle subconscious impressions) of Bhakti were extremely strong in my heart. Swamiji told me, 'I do not give *deekshaa* (spiritual initiation) just like that. You first have to do the Gayatri anushtana (ritual) of twenty four lakh japa (ritual chanting).'

I started the ritual chanting of the Gayatri Mantra. It concluded on the day of Akshay tritiya (when the fruit of anything done is multiplied many times over). Swamiji gave me the diksha of a Shri Krishna mantra. This is called '*kreeyaavatee deekshaa*'. There are many kinds of dikshas, like the *chaakshushee deekshaa* (initiation given by a look), *sparshee deekshaa* (initiation given by a touch), *maanasee deekshaa* (initiation given by telepathy), etc. Swamiji gave me Kriyavati Diksha.

An anushtana of eighteen thousand japa was undertaken several times, but I did not get Shri Krishna's darshan even in a dream. I went to the Gangaji for my daily bath, leaving my things on the bank. A crow flew off with my mala (it may have got the smell of ghee clinging to it). 'I am not destined to get Bhagwan's darshan in this lifetime!' I thought. 'My life is so impoverished, filled with lacking, and fallen, that Bhagwan doesn't feel like choosing me; He doesn't want to give me darshan. I will do *tapasyaa* (asceticism) now.'

I left home with the intention of going to the Himalaya to do bhajan. I am telling you about an incident of my youth. I was eighteen or nineteen at that time. I left home and walked some twenty five miles. I stopped at a well for some water. I was hungry and thirsty and tired. A gentleman from my village was passing by in a horse cart. He stopped when he saw me sitting there, barefoot and bareheaded. He scolded me and made me sit on the cart. He took me to the market and bought shoes and clothes for me. He took me to see 'Shirin-Farhad', and then he took me back to my home.

When I reached home, I shut the windows and sat down with the door locked. The thought came to me, 'I can't even do tapasya, or go to the Himalaya. Nor will I be able to do any tyaga. I felt utterly weary and disheartened. I could not reduce my feed intake any further, or increase my bhajan either. I was incapable of further tyaga, tapasya, or any other effort. There was no possibility of my getting the Ishwara's darshan during this lifetime!

I am telling you the truth, exactly as it happened. I was awake and it was day. After these thoughts a miracle happened as I sat there. It is impossible to describe exactly what happened.

What is my purpose in telling you this? It is that if you make no effort, and think that Bhagwan will come by Himself, then you have not used your shakti for the Ishwara, and therefore, it is not possible that you get the eligibility for His darshan. So, do whatever you can, to get His darshan, and you will see His Grace shower upon you. Bhagwan Himself comes before you.

Yashoda Maiya felt exhausted when her efforts to catch Bhagwan failed. She was perspiring and the jasmine flowers in her hair were falling. She saw that no matter how much she tried, she could not tie up her Lala.

Then, '*kripayaaseet svabandhane*.' Bhagwan's *kripaa* (Grace) rose up for Yashoda Maiya. Maiya was exhausted by her exertions. So, on the one hand, there was fatigue, and on the other hand, Bhagwan's heart melted with *kripa* and *karunaa* (compassion), and Yashoda Maiya bound Him!

There is a *samanvaya* (coming together) of sadhan and *kripa*. If you do no sadhan for obtaining Bhagwan, and only listen to entertaining tales, dance, sing, and enjoy worldly pleasures – with no eagerness in your heart for Bhagwan – and think that Bhagwan will come to your door and say, 'Sethji, you have many bundles of notes. Please give some to Me,' you are absolutely mistaken!

This is the entire rahasya of sadhana in Bhagwan Shri Krishna's Ukhal Bandhan Leela.

### The Rahasya Of The Ukhal Bandhan Leela (2).

There was a famous gentleman who used to say that there is no *aadarsha* (ideal; message) in Shri Krishna's *baala leela* (childhood leelas). 'Adarsh', meaning, the teaching we get from any story. No matter how hard I tried to explain to him that these leelas are to be used for doing dhyana, to help a human being to do *nirodha* (block desires), and help a person turn inwards, he remained unconvinced. Listening to these leelas gives rise to prema for Bhagwan, and then the person gets *vairaagya* (detachment) from worldly considerations. I used to explain all this, but he refused to accept what I said.

So one day, I narrated the Ukhal Bandhan Leela to him, with a negative interpretation. When someone's thinking is confused, he doesn't think straight. Then, he is quick to accept a reversed viewpoint. It takes him a long time to accept something straight-forward. All this is the play of the intellect.

'Look,' I said, 'Bhagwan has given us a valuable teaching in this episode. A desire to drink Yashoda Maiya's milk arose in the mana of the Parameshwara. Learn from this episode how harmful it is for *kaamanaa* (desire) to rise. If a jeeva gets a kamana, it will result in his getting emotionally entangled. It will imprison him. When desire rises in the mind of even the Ishwara, the first thing that happens is that He gets a feeling of dissatisfaction. Maiya continues to feed Shri Krishna, and '*atriptamutsrija jave`na saa yayau*' – it is not enough! You have to learn that if your house desire in your heart, *atripti* (dissatisfaction) and *trishnaa* (longing) will accompany it. Trishna follows kamana. It is a bad kind of thirst; a thirst that is endless.

And, what if something crops up to obstruct the fulfillment of desire? Anger will arise. Yashoda Maiya interrupted Shri Krishna's feeding, and this angered Him. '*Sanjaatakopah.*' Desire arose, longing followed, anger came, and anger led to wrong action. He broke the pots and spilled the milk and curd.

A man got angry. He bit his tongue. This angered him further. He picked up the grinding stone and hit his teeth with it. He had already cut his tongue, and now he broke his teeth! Anger overcomes not only the jeevas; it also makes the Ishwara destructive.

A person is bound to feel fear when he does some wanton damage. Shri Krishna began to cry, using tears as a strategy to protect Himself. *Dambha* (hypocrisy) came. A bad tempered man will take recourse to hypocrisy. People who are inclined to pander to their 'I', and show off, are hypocrites. Dambha comes along with kamana. Desire, thirst, anger, hypocrisy, and then fear. Shri Krishna felt scared of Maiya, and ran away. He had to leave the house and run!

People tell me about an aristocrat who ran away and hid somewhere, when Income-Tax officers raided his office. He remained absconding for years.

So, what happened when Shri Krishna ran, and was caught? *Bandhan* (being bound)! Yashoda Maiya tied Him!

Have you understood the message of the episode? The Ishwara is telling us, ‘Even I have to get bound if I succumb to desire, thirst hypocrisy fear and running away. Jeeva – *saavadhaana* (be alert)! Don’t let these faults come into your life.’

This interpretation appealed to the gentleman. ‘Yes, you have told me something very useful. This is indeed a worthwhile teaching.’

Thus, when somebody’s thinking becomes convoluted, he has to be given convoluted explanations! This teaching – that desire leads to bondage – is for an ordinary jeeva. And then, who is the person who frees us? A jeeva cannot liberate himself. When the father, Nanda Baba (symbolizing the Guru) comes on the scene, he untied the knots.

Now, let us see another aspect. Another aspect is that the Ishwara showers immense Grace on the jeeva. Vatsalya is of two kinds. One, that we are the Ishwara’s children, and He showers Grace and kindness on us. He gives us sleep to refresh us. He gives us dreams to show us the latent power of our mind. ‘Just as you create new worlds in your sleep, you can create – with your mana – a new world.’ He gives us the bazaar of the *jaagrita* (waking state), in which we can buy paapa or punya. Punya and paapa are earned only when a person is awake and aware of what he is doing. The *svapna-avasthaa* (dream state) allows a person to develop new powers that he doesn’t know he has. The dream state is a place for the subconscious to experiment in. And *sushupti* (the deep sleep state) is the place for experiencing anand. We let go of everything, and sleep peacefully.

Thus, the Ishwara gives us boundless Grace. And, when the jeeva believes the things given by Bhagwan to be his own, the Ishwara goes to him and says, ‘You are the owner. I have asked you, the way a beggar asks for things. Just give Me something!’ This is the Ishwara’s vatsalya. It is like a father or mother giving something to their little child, and asking the child to give it to them, and the child refuses!

Little children come to me. I give them a banana, and then ask them to give it back to me. They either run away with it, or they start crying because they don’t want to give it!

It is the Ishwara’s *kripaa* (Grace) that He gives you the three stages of waking, dreaming, and deep sleep. He gives diamonds, pearls, gold and silver. He gives you your relatives and relationships. He gives you this body, with eyes to see and

ears to hear with, a tongue to speak with. ‘Ye`ne`kshate` shrinoti idam jighrati vyaakaroti cha.’

Ask any Vedanti, ‘What does the Paramatma do?’ The answer will be, ‘It is because of the Paramatma’s presence in our heart that we see, hear, smell, speak and think. Had the Paramatma not been in our heart, we would not exist.’ The Ishwara woke us after the deep sleep of *mahaa-pralaya* (total dissolution) and gave us such a beautiful body.

*Diyo sukula janama, shareera sundara ve`sha jyon fala chaariko!*

Goswami Tulsidasji says, ‘Bhagwan gave you birth in a good lineage, and He gave you a beautiful body. You can use this body to do Dharma, obtain Artha (wealth), bhoga (worldly indulgences), or Moksha. ‘*Na muktirnabandhah*’, ‘*na bandho na mokshah*’ – my brother, there is neither bandhan nor Moksha in your dream state. All this is negated as soon as you get the Gnan of the *adviteeya svaroop*a (non-dual essence).

Where can you get such Gnan? It is the same Paramatma who has given us this Gnan. The people who do not have prema for such a Paramatma don’t do his bhajan, and they get caught in the coils of the *naastika* (atheists). They are guilty of ingratitude, and this ingratitude brings dukha. They are convinced that everything is just a *shoonya* (vacuum), that a *che`tanaa* (consciousness) has risen automatically, out of the *panchabhoota* (five elements), the way a breeze forms patterns on sand. When people teach *yogaa*, *dhyaanam*, and *gnaanam*, and turn people away from the Ishwara, their teachings are filled with atheism. The jeeva cannot breathe for an instant without the Ishwara. And, when the Ishwara sees, ‘This jeeva is not giving Me the things I gave him,’ He says, ‘Yes, you are My master.’

One vatsalya is that, which the mother and father have for their son, and one vatsalya is that which the son has for his parents. And, there is the vatsalya of the Ishwara, which is for the parents, as well as the children. The Ishwara’s vatsalya is absolutely *poorna* (complete in itself).

So, Shri Krishna came to ask. When He was not given what He wanted, He caught hold of the *mathaanee* (churning rod) and stopped Maiya’s churning. ‘I will not give you the shakti to do this karma.’ And, when He got milk to suckle, He would not be *tripta* (satisfied) till He had it all! He became *atripta* (dissatisfied).

Bhagwan sheds false tears, and becomes a hypocrite, to draw the prema of the jeeva towards himself! He shows anger, tries to flee, and get caught – all for the jeevas’ *kalyaana* (good fortune; liberation). Let Maiya be convinced that He is her son. ‘Had He been a Devta or the Ishwara, or even a Raja’s son, why would

He feel scared of me and run from me? How could He be tied by my piece of rope?’ Let Maiya have no doubts about her Lala being her darling child. This is why Bhagwan – who is the essence of kindness and prema and Grace – comes before Maiya and gets tied by her. This is the leela of Bhagwan’s vatsalya for the jeevas. This is another viewpoint.

So, let those who want to learn and work, understand that they should not succumb to *kaama* (desire), *krodha* (anger), and *lobha* (greed). And, those who want to experience the Ishwara’s anugraha can see the extent of the Grace He showers on us.

*Tatte`nukampaam susameekshamaano bhunjaana e`vaatmakritam vipaakam, hridvaagvapurbhirvidadhannamaste`jeeve`ta yo muktipade`sa daayabhaak.*

The sadhana of the *nivritti* (withdrawal from worldly activity) is to develop an absence of vrittis. It is not possible that you hear a four days’ discourse on the subject and understand the subtleties of this sadhana. It is not that the sadhana is very difficult or profound, or very dense. The point is, when you consider the absence of thoughts to be a sadhan, then the time when the mind has inclinations, will not be the time in which you do sadhana. Then, your whole life will be without sadhana. Therefore, you should be aware that according to our Shastras, Bhakti and Vedanta are both the sadhana of vrittis. A mental inclination for Bhagwan, filled with love, is called ‘bhakti’.

*Aanukoolye`na krishnaanusheelanam bhaktiruchyate`.*

In Sanskrit, ‘*vritti*’ means *vyavahaara* (interaction with others; behavior). Are you aware of this? Those who know it are to be lauded. ‘*Varttanam vrittih*’ – *vritti* is how you behave. The behavior of our mind, tongue, eyes, ears, our walking, wandering around, movements, living and death – are all *vritti*. Therefore, *brahmaakaara vritti* (the feeling, ‘I am the Brahman’) and *bhagvadaakaara vritti* (everything is Bhagwan) are *vyavahar*. The Brahmakar *vritti* negates the *satyataa* (seeming reality) of *vyavahar*. The Bhagvadakar *vritti* strengthens the faith that all are the swarup of Bhagwan.

Therefore, the sadhana of Bhakti is absolutely practical. The sadhana of Tattvagnan is the same in *vyavhar* and *avyavahar* (when we don’t interact with others). However, the sadhana of only *nivritti* cannot stay in the interactive life of a person.

If you have ever studied the Yoga Darshan, you can look up the thirst sootra, ‘*Atha yogaanushaasanam*’, ‘*yogah chittavrittinorodhah*’, and ‘*tadaa drashtursvaroope`vasthaanam.*’ Pay attention to ‘*tadaa*’. Tadaa means that at



that time, the drashta is established in his swarup. And, if you give your attention to the fourth sutra, everything will be exposed! ‘*Vritti saarupyam itaratra*’ – if the *drashtaa* (the one who sees) is not seated in his swarup with his vrittis blocked, it is not *vritti-nirodh*; it is *vritti-saaroopya* (identifying with the vrittis). That means, the drashta has become one with the *drishya* (that, which is seen). If the vritti of *krodha* (anger) comes, the drashta becomes a *krodhee* (an angry person). If *kaama-vritti* (the inclination for lust) come, the drashta becomes a *kaamee* (person filled with lust). If *lobha* (greed) comes, the drashta becomes a *lobhee* (greedy person).

Narayana! This Bhakti is such – and Vedanta is such – that ‘*Hatvaapi sa imaan lokaannahanti na hanyate*’ (*Gita 18.17*). (When a person has no feeling of being the doer of the action, he gets no paapa and punya for his actions, even if he kills someone, because is free of attachment, selfish considerations, and the subtle ego of individuality.)

Is Vedanta present during Samadhi? A soldier may be shooting with a machine gun, and people drop dead before him, and the Gnan of Vedanta watches the scene as though it is a play. The person is interacting, and also observing the interaction as something unreal. He gets no paapa and no punya. It is the same in Bhakti.

Bhakti is a *bhagvad-aakaara-vritti*. Imagine you are watching the battle between Rama and Ravana. Is that not Bhakti? In the same way, bhakti is present in your interactive life. See Bhagwan’s *kripaa* (Grace) everywhere.

*Tatte`nukampaam susameekshamaanah.*

Those who have studied Sanskrit know the difference between *prateekshamaana* and *sameekshamaanah*. The word here is ‘*sameekshamaanah*’ (to see), not ‘*prateekshamaanah*’ (to wait for). *Sameekshate` iti sameekshamaanah, prateekshate` iti prateekshamaanah*. These days the word ‘prateekshaa’ (to wait) has become very popular. Railway stations have large boards with ‘Prateekshalay’ (Waiting Room) written on them. People sit there while they wait for their train. So, *prateekshamaana* would mean that you are to wait for Bhagwan’s kripa. To such people Bhagwan says, ‘You are disdaining Me and My kripa!’

*Tatte`nukampaam susameekshamaana.*

Look carefully! Bhagwan’s kripa is not far away; nor is there any delay in its coming. Observe His kripa in everything. It is present in sickness and in the good times. It is present in Yoga (when you are united with Him) and in *viyoga* (when

you are separated from Him). It is present in dukha and in sukha. It is His kripa to die at the hands of the one who gave you birth. He, who placed us on this earth, and gave us toys to play with, does kripa when He takes away our toys and lifts us up from this earth, on to His lap.

*Tatte`nukampaam susameekshamaano.*

Experience Bhagwan's kripa. This 'su' (auspicious) – *sushthutayaa 'sam' samyak eekshamaanah* – see His kripa showering constantly, whatever the situation.

Someone came from behind and shut my eyes. Oh! It is my Beloved! When our buddhi does not function in the right way – when it becomes blind – say, 'Bhagwan is playing hide and seek with me. He sat behind me and shut my eyes.' 'Somebody dug his nails into me. I did not see who it was, but the one who hurt me was my Beloved!'

'Maiya didn't give me roti to eat today. It must be because of some illness in my body that needed me to go hungry.'

'You are not allowed to leave the house today. Go to bed.' Surely, it is Maiya's prema that makes her say this to me.

So, see Bhagwan's kripa in whatever happens. Our Bhagwan is so compassionate that He comes as a supplicant, asking us to give Him milk. He comes to you as a thirsty person. He loves you so much that He cries, if you don't give it to Him. He considers you His elder, and feels scared of you!

Vayu Devta (the presiding deity of the wind) had done great punya, which is why he became the Vayu. He became Bhagwan's breath. However, he made some mistake, so he, too, felt afraid. He trembles incase his movements hurt Bhagwan's tender body.

You know that the Surya (Sun) is an *ajana devata* – '*adabhyah sanvritah prithivya rasashcha*'. The Vedas say that the rasa of all the Tattvas (elements; essences) of a past birth were formed into Bhagwan's roop, and He appeared in the form of the Ajana Devta, the Surya. This is His kripa. However, the same Paramatma – whose fear makes the Surya, Chandrama and Agni do their duty – fears His bhakta, and runs from her. This is His mamata, His vatsalya, that she is truly His Maiya.

When our mother gets angry, we should not stay near her; we should run away. So, Bhagwan truly made Yashoda His Maiya. When Mother ties Him up, He is ready to be tied. And, when Baba untied Him, He became free.

This is the leela of Bhagwan's anugraha. Now, see a third viewpoint. You have seen the capacity of Gnan in this world. With Gnan you can see a flower, man, woman. You can smell a fragrance, taste a flavor, touch some object, or hear

some sound. Oh, Gnan has such immense capacity that the illuminator of the vritti-gnan (Gnan given by the vrittis), the substratum of the vrittignan, the self-effulgent Gnan given by the Mahavakyas like ‘Tattvamasi’ (Tat = that, the Brahman, asi = is, tvam = you, the Atma. Meaning, you, the Atma are the Brahman) can destroy all agnan by just a glimpse of the Brahman that is the substratum of everything.

I am not speaking about people who quote Vedanta to mislead people. They don’t even know about *apaurushe`ya gnaana* (Gnan not given by any human). They don’t know that Gnan is *apaurusheya*. Worldly gnan is *paurusheya* (given by humans), and swarup Gnan is *apaurusheya*. How can people who don’t understand this know the *saamarthy*a (capacity; potential) of Gnan?

A doctor’s Register was filled with the details of which medicine was successful in curing which illness. When the medicine was successful in curing seventy or eighty percent of the patients, the doctor told his junior to prescribe it to patients with that illness. This is called ‘*paurusheya gnan*’. Worldly knowledge is gathered through experience and experiments, but that is not *Atmagnan* (Gnan about the Atma; enlightenment). *Atmagnan* is not knowledge procured through statistics of application or experience. This Gnan is something that existed before people existed. It is the self-effulgent Brahman that illuminates the *purushatva* (existence as a human) of a *purusha* (human being). It is the substratum of everything.

I challenge any Vedanti to refute this, provided he has authentic knowledge of Vedanta. I do not accept the pseudo-Vedantis as Vedantis. Such people don’t know that the Mahavakyas like ‘Tattvamasi’ are the *nimitta* (causal factor) that creates a vrittignan (the mental inclination of the Gnan, that everything is the Brahman) which removes avidya. This is the only method of obtaining Gnan. Those who don’t know this are not Vedantis. They are frauds. They talk of Vedanta to cheat people. No true Vedanti will ever say that the *gnaanaaroodha Brahman* (Brahman seated on Gnan), the *che`tana* (consciousness) in the vritti created by ‘Tattvamasi’ and other Mahavakyas does not have the capacity to remove avidya. If a true Vedanti were to say this, we would have to accept it, is it no so? The *brahma-chaitanya* (consciousness that is the Brahman) sits astride the special vritti created by a Mahavakya like ‘Tattvamasi’, and removes avidya.

Why am I telling you about this? I want the *kattara* (rigid) Vedantis to pay attention to this point. When your *niraakara* (formless), *nirvikaara* (immutable), *nirvikalpa* (free of doubts), *nirdharmaka* (free of instituted Dharma) Brahman rides on a *nirmita* (created) vritti created by any Mahavakya, it removes avidya. Then, on what grounds can you say that Bhagwan won’t be enslaved by prema when He rides on the vritti created by the infinite prema of a bhakta?

If a vritti created by a Mahavakya can carry Bhagwan in its lap for an instant, and remove avidya, then why can't the vritti created by great prema carry Bhagwan in its lap?

Now, Narayana! I will tell you the method. To call it Bhagwan's anugraha is another viewpoint. Bhagwan gave jeevas the teaching that desire, anger, and greed lead to bondage. This is like knowledge given at a school. And, that Bhagwan rides on the vritti that removes avidya is the fruit of the *shravana* (listening to spiritual discourses), *manana* (giving thought to what you have heard), and *nididhyaasana* (bringing the mind repeatedly to the object of meditation) is the fruit of Vedanta.

But. If your heart's vritti is prema,

*Samyangmasrinitasvaanto mamatvaatishayaankitah,  
bhaavah sa e`va saandhraatmaa budhaih pre`maa nigadyate`.*

What is the thing called 'prema'? Soften your hard heart a bit. Melt the mirror of your mind. There is a mirror that has a woman in it. It has a man in it. It has money, gold, and silver. And, when you shut your eyes, you see one of them within you. So, weep a little for Bhagwan, and let the tears be genuine, not false. Don't be a hypocrite.

A gentleman used to do *keertana* (chanting Bhagwan's name to music). He kept falling on the ground in ecstatic frenzy while singing, but he never broke his specs or hurt himself. This was in 1934 or 1935. My friends and I observed this on several occasions. The man was a hypocrite. Hypocrisy may succeed in this world, but it cannot succeed in Bhagwan's Durbar.

Just as you want food when you are hungry, and become anxious for your child if he gets lost in a crowd, and miss your wife when she is not at home, you should have a longing for the Paramatma. The heat of longing softens the hardness of your heart, and it melts. Put Shri Krishna's image in your heart when it becomes malleable. Just as a Mahavakya brings the feeling that you are the Brahman, listening to Bhagwan's leelas and hearing about His great qualities makes your heart take on the form of Shri Krishna. Then, when you shut your eyes, you will see Him seated in your heart. He will laugh, and talk to you. You will see Him play and see Him walk. This is called 'bhakti'.

So, then, what is the result of the melting of your heart? It is that you will be freed of the faces and forms that have been imprinted on your heart. Dissolve the mirror of your heart. The woman in it is no more; the man in it is no more, the trees and shrubs in it have died. Now, pour the melted mirror into a new mould, so that the face and form you want to glimmer in your heart is established in it.

When our heart melts in the fire of intense longing for Bhagwan, He comes alive in our heart.

People say, 'I have heard many discourses. I have read the Bhagwat a number of times. I have heard the Gita several times.' Oh – your heart is very hard, my friend! Drops of perspiration come on the surface, but it does not melt the heart. Shri Krishna's face and form will appear in it only after it has been melted and poured into the mould of Shri Krishna's face and form. '*Aanukoolye`na krishnaanusheelanam`*'. First, soften your heart. '*Samyanmasrinitasvaantah`*' and imprint the stamp on it that 'only Bhagwan is mine; I have no one else to call my own.' Then, let this feeling thicken. '*Bhaavah sa e`va saandraatmaa`*', '*budhaih pre`maa nigadyate`*'. This is called 'prema'. There are two things in prema. One is *rati* (absorption) or *preeti* (love), and the other is *amrita* (nectar). Prema is a rati filled with amrita. Connect it to Bhagwan.

Someone pointed out, 'There is one point to be considered here. Bhakti lacks the independence of Moksha.' I raise both hands and say this, because *bandhana* (bondage; being tied) is *aaropita* (a superimposition) and therefore, Moksha is also aropit. It is a play of *adhyaaropa* (superimposing) and *apavaada* (negating the superimposition). Bandhan is false and Moksha is also false. Our swarup remains unchanged and unchanging. It has neither bandhan nor mukti. 'Mukti' is not an object that is obtained. It is called mukti because it removes the false understanding of being bound. Here, I am speaking of ready cash; a person gets immediate joy in Bhakti.

So, melt your heart first. Dissolve the forms and faces that are imprinted on it, and imprint your Beloved's face and form on it. When it is set, you will see that He will take control of you. People who have prema know this, but they can't give it a name, and they are not very clear about it. The fact is that in prema, a person enjoys even being bullied by the loved one. When he catches you in his arms and you are held helpless while he does what he wants, the beloved is not your enemy; he is not some other. The pleasure in being held helpless by the beloved is called '*madhura vaivashya`*' – sweet helplessness. Then, my friend, the pleasure is so great, the smile it brings is so spontaneous, the blossoming of your heart so enriching, that it is far superior to the anand of Moksha. '*Bhaktih muktishataadhikaa`*' – the anand of being enraptured by the Beloved is such that a bhakta will gladly give up a hundred muktis in exchange.

Now, see Yashoda Maiya's prema. This is not Krishna's anugraha; it is His sweet helplessness. That means, Yashoda Maiya's prema has made the Ishwara a little boy, made Him a supplicant, made Him thirsty, made Him a *krodhee* (angry person), made Him a liar, and made Him flee! The Ishwara was caught and tied up.

By whom?

By Yashoda Maiya's prema. This is not the Ishwara's helplessness; it is the special quality of Yashoda Maiya's prema.

One point is that this is the Ishwara's anugraha. The second point is that it is Yashoda Maiya's prema. We have to see the third and fourth points in the schools of Bhagwat, and see where the meter is complete and where it is incomplete.

See the leela of prema in the Ukhal Bandhan Leela. It has an extraordinary point. Maiya ties Shri Krishna with her prema – that is the viewpoint of Shri Chaitanya Mahaprabhu. The viewpoint of Shri Vallabhacharya is that Shri Krishna allows Himself to be tied because of His kripa. And, in the schools where the Bhagwat is taught, they say that Shri Krishna does this leela to give us a teaching.

Narayana! Even more important is that Shri Krishna releases even the worst of the *paapee* (sinner) from their *jadataa* (insensate state), and gives them a heart filled with bhakti. This is a challenge. People said, 'Have enmity for the paapa, not the paapi.' I have read such teachings. They are the words of Satpurush (great souls). I have respect for them. However, I will show you, in Shri Krishna's leela, that not only are the paapi liberated, even paapa becomes the *bhogya* (to be enjoyed); it becomes *bhagavad-svaroop*a (the essence of Bhagwan)! Shri Krishna's leela takes us to that extent! I will tell you about this when I explain the episode of Aghasura.

Preachers with impressive titles go to schools and talk about Shri Krishna's leelas. They say that Shri Krishna was a thief. He induced girls to go naked. He was a dancer. Children are prompted to clap in appreciation. Bhagwan alone knows whether they do an injustice to themselves, or to the youngsters they mislead! The fact is that these leelas of Bhagwan are no ordinary games or frolic. Each leela contains such wonderful covert significance that the heart is captivated!

## Chapter 12

### Who Is A True Premi?

When a person has true prema for Bhagwan, he develops such a power of prema that Bhagwan's *aishwarya* (divine magnificence) gets weakened. A true premi can bind Bhagwan in spite of all His power and magnificence. Such a person can say to Bhagwan, 'You have kept me in bondage for incalculable ages; now I will tie You up for a little while!' The shakti of prema is greater than the Ishwara's bhakti. Every time Yashoda Maiya saw the universe in Shri Krishna's mouth, her prema – the power of her prema – drove away His aishwarya. 'No; aishwarya can't stay in my Lala – He is my child! So what if He is a Monarch? He is His mother's son, isn't He?' *Vatsalya*, *sne'ha* (deep affection) and prema has this capacity.

On the other side, Bhagwan has so much kripa, so much anugraha, that He can respect the prema of the premi. One poet said, 'Brahmaji, your brain is upside down!' Brahmaji has four heads, so his brain is divided into four portions, isn't it? So, if someone's brain is divided into four parts – a little in bhakti, a little in Vedanta, a little in *vyaapaara* (business), and a little in *raja-neeti* (politics) – he will not have any particular expertise in any of them.

A Doctor told me one day, 'I want to build an Ashram.'

'You are already rendering service to people by giving them medical treatment,' I said. 'If you get engrossed in building an Ashram, you must be careful that your skill as a doctor is not dulled. Otherwise, you will become *chaturmukha* (having four heads); your intellect will be divided into four parts. One will build an Ashram, one will think of politics, one will think about your patients, and one will think about earning.'

'*Ghaatastaata viruddhosi dvitayam maa krithaa nrinaam* – Brahmaji, your intellect is reversed. If your buddhi is not complete in any one subject, take my advice. Whoever you give buddhi to should think for himself. If his intellect is not strong, he should take advice from a well-wisher. Brahmaji, I give you two pieces of advice. Don't make me the servant of a Master who lacks the capacity to understand my *vive'ka* (discrimination of right and wrong). I do vivek and do what is beneficial for him, and he finds fault in everything I do! And, *sne'ham anyapare' jane'* - never let me love someone who loves someone else.'

Bhagwan respects prema. He knows, 'This person is My premi. He has selfless love for Me. He does not put his ego between us.' A premi never feels insulted even serving the Beloved. That is why Bhagwan even takes on the form of a boar (Varaha Avatar), to render service to the jeevas. He becomes a fish (Matsya Avatar), and even a half-lion half-man (Narasinha Avatar). Since He wants to

give sukha to the jeevas, it does not matter whether He becomes Sakhubai or Senanai. He does not say, ‘I am Bhagwan – how can I become a barber called Sena?’ No, my brother, when He wants to do the *se`vaa* (render service) of His bhaktas, He will have to give up His form as Bhagwan for the sake of His premi. Bhagwan never told Yashoda Maiya, ‘I am the *nitya mukta* (eternally liberated); how can I allow Myself to be tied up by you?’ A premi has to give up his ego when he goes to his beloved. This is the nature of prema.

So, then, who is the real premi in this world?

It is Bhagwan! Yashoda Maiya’s prema has power, and Bhagwan’s prema has malleability. His heart melted, and He abandoned His aishvarya and got bound.

That was a beautiful thing to do!

It is all right that one person has such prema, and Bhagwan sees it, and allows His bhakta to tie Him up. But we are left far away! We don’t have such prema; nor will Bhagwan see our prema and get bound to us.

Prema is that, which melts the *aham-bhaava* (ego). Our learning, our intelligence, our caste, our wealth, and our worldly greatness does not come between the *pre`mee* (lover) and the *preetama* (loved one). There is no turning on the other side, sleep is not welcome, the garland in not pleasing.

*Haaro naaropitah kanthe`, mayaa vishle`shabheerunaa,  
idaaneemantare` praaptaah parvataah sarito drumaah.*

Shri Ramachandra Bhagwan sent a message to Sitaji through a *hansa* (swan). ‘She used to come quietly behind Me, and shut My eyes. I found it unbearable to have her out of sight for that little while. We never kept any cloth or ornament in-between when we embraced. Now, tell Sita that we are separated by a mountain, rivers, and the sea. How can I pass My life in this state?’

The Rahasya of the Nalakubar-Manigriva Leela.

Now I will cut away the talk about prema. It happens, sometimes, that if some point comes to mind, wave after wave of thought follows. It is also a good habit to change the topic. It is a special factor in life. If we don’t have control over our tongue and mind, we will not cease talking.

So, let us stop talking about the premi and talk about the *paapee* (sinners).

You cannot captivate Bhagwan if your prema is not to that degree; then how will a paapi ever go towards Bhagwan? That is the question. Later, I will give you the definition of a paapi, and you will understand without my needing to elaborate on it. Amongst all our Devtas, Kubera is the richest. It is surprising that the word *kube`ra* in Sanskrit means *ku-roopa* (ugly) – a person whose body is not



beautiful. 'Ku' means bad, and 'be`ra' means *shareera* (the physical body). 'E`kaaksha pingala' – one eye of Kubera is the color of sand. He is the ugliest among the Devtas. There are wealthy people who are beautiful and wealthy people who are ugly.

Such a wealthy father; and what were the sons like? Nalakubar and Manigriva. Nalakubar means a person who never bends his backbone. 'Nala' means bamboo and 'koobar' means the spine. He would not bend even to bow down to an elder. An arrogant man, filled with pride, is called Nalakubar. And Manigriva means a very well dressed person who wears a jeweled necklace. 'Mani' means a gem, and 'griva' means the neck.

I met a gentleman. He showed me his ring. 'Maharaj, the value of this ring is eight lacks!' he said.

'Don't you feel afraid that someone may snatch it from you?' I asked.

'I always keep a pistol with me,' he relied.

Now see, the pleasure of wearing such a ring lies in the pride of its value. And the fear attached to it is such that he needed to keep a loaded gun in his pocket. Do you think he was enjoying his wealth? It was not enjoyment; there was constant tension in his mind. How would he be free of the tension unless he had a few drinks? Oh, if you need to keep a pistol to protect what you have, keep that object safely in a locker! What is the pleasure in having such tension?

Manigriva wore a beautiful necklace. There was immense wealth, and an absence of *vinay* (modesty; courtesy). They were sons of a fabulously rich father, and this was their state. Furthermore, they were *rudra-anuchara* (followers of Rudra). Rudra was an Avatar of Shankar Bhagwan, and was the Devta of Death in the Devtas' Army at that time. Nalakubar and Manigriva were part of his entourage. Now, do I need to give you a definition of paapa separately? Don't think that it is only in modern times that the sons of the wealthy and the powerful get spoilt. The sons of politicians have their own coterie and their own methods of obliging each other, their own lifestyles and way of obliging their favorites.

How are they to be reformed? This story is given as *kaumutika-nyaaya* – the logic that if even the undeserving get such good fortune, how much greater good fortune will the deserving get, if they meet a Mahatma. Bhagwan comes to premis, but can such paapis, such wicked people, such arrogant people also obtain Bhagwan?

The episode is that Naradji passed by one day – *yadrichhayaa* – by Bhagwan's wish. Now, don't start thinking that Naradji will also come for you, playing his veena! What this means is that if a person meets a Mahatma accidentally, even unknowingly, he gets *kalyaana* (great good fortune; liberation). That being the case, how much greater good fortune will those people get, who do Satsang

(listen to spiritual discourses), and associate with Mahatmas knowingly! We aren't going towards Shri Krishna yet.

Please understand that I am not refuting any *saadhanaa* (method for spiritual progress) recommended in this world. I am explaining how one sadhana is at a deeper level than other sadhanas; not criticizing or refuting any sadhana. I will tell you one principle that the Dharma-Shastri (people learned in the Dharma Shastras) will not find easy to swallow. My principle is that because the Paramatma is everything, He is the *sarva-adhishthaana* (substratum) of all.

Nothing exists, but the Paramatma. The Paramatma is everywhere. He always Is. He is everything, and He is every being. Therefore, the *saadhan* (method) for obtaining Him is always present everywhere, and in every form. I am telling you of the principle I believe in. This is my path. This means that it is possible for a person to connect to the Paramatma at any time, in any place, and in any form he may be. There is no need to bring anyone into a particular Sect, or to become 'His Holiness', to obtain the Paramatma.

These two sons of the rich father were young, impertinent, and stylish. They were drunkards. They were frolicking with women in the Gangaji. They were given a few minutes of Satsang yadricchaya; Naradji passed by and saw them. The ladies arranged their garments modestly and bowed down to Naradji respectfully, but Nalakubar and Manigriva stood there, ashamedly naked. Naradji thought, 'The glory of my bhakti will be established only if I can make even these two meet Bhagwan. How can that be accomplished? I will have to punish them in some way, to achieve that.'

A person is bound rigorously by his *sanskaara* (subtle subconscious impressions), convinced that what he considers to be good is good, and what he considers to be bad is bad. These sanskaras and *vikaara* (mental distortions) are dependent on *ahankaara* (pride; ego), and they keep the person hypnotized. A person gets so deluded by his own convictions and prejudices that he gives no thought to the sanskaras and vikaras and *vichaara* (ideas, opinions) of the other person. This delusion needs to be cut away first. We have to cut away the bondage of fixed ideas and subconscious convictions.

It is the experience of every person in daily life: you will observe that when anger overcomes you, you get so deluded by it that your buddhi justifies your anger. It tells you, 'Unless you show anger now, or even give the other person a slap, it will be a great injustice.' But when the anger has cooled, you feel you made a mistake. So then, don't you get hypnotized by your anger when it rises?

When desire fills your mind, you feel that life is useless unless you get the object of your desire. You begin to consider your whole life to be futile for the sake of a small desire. Isn't that being deluded by vikaras? We have to be alert about these things.

A learned Sanyasi came to me one day. He now commands great respect among the Sanyasis. His question was, ‘You chat with Bachubhai and Harkishanbhai as though they were your equals. Why do you allow this familiarity?’ This was the question of a highly learned Sanyasi.

I told him, ‘You see, the fact is that before becoming a Sanyasi I came to know that I am the Brahman. This negated the earlier feeling of being a Brahmin and a Hindu. Then, my Guruji tried very hard to convince me that I am a Sanyasi, but the subtle pride of being a Sanyasi did not settle in my mind. The Gnan – that I am the Brahman – did not allow it. That is why I am unable to retain the lofty status of being a Sanyasi. I meet Harkishanbhai, Bachubhai, children, men and ladies, and whoever comes. I also meet politicians and Ministers. I meet them all, but remain the Brahman.’

Naradji thought, ‘Am I giving them a punishment because I am influenced by my sanskaras?’ This doubt rose in his mind.’ ‘Wait!’ he told himself. He picked up his veena, strummed the strings, and sang a song. This is Naradji’s music. You will understand this point if you sit down to sing when you are in a temper! Or, try to give a discourse when you are angry! If a lawyer gets angry while arguing in Court, his throat dries up and his case is spoilt.

Naradji sang:

*Na hyanyo jushato joshyaan buddhibhransho rajogunah,  
shreemadaadabhijaatyaaadiryatra stree dyootamaasavah.*

There are many causes of pride in this world, a noble lineage, great learning, a sharp intellect, reaching a high post, etc. However, these *nashaa* (intoxications) are all paltry. *Na sham yayaa saa nashaa* – that by which you can’t have shanti, is nasha. ‘Na’ means not, and ‘shaa’ means shanti. Nasha destroys shanti. ‘*Shreemad*’ is the intoxication of wealth. It is greater than any other intoxication.

Someone may ask, ‘Why do you criticize the intoxication of wealth so severely?’ The answer to this is, ‘*Stree dyootam aasavah*’ – when wealth increases, women come. Meaning, a person’s desires increase. And, *dyootam* – gambling comes. That means, greed increases. And, *aasavah* – moha (delusion) increases. *Sharaaba* (drinking) comes.’

Thus, three things come when wealth increases. The first is women and desire. The second is gambling and greed. The third is delusion, lack of consciousness, and frenzy.

Then Naradji gave thought to how these intoxications could be removed. ‘Become trees,’ he said. He did not tell them to do the *maalaa* (rosary; ritual chanting). It is wrong to say that only *chintana* (thinking deeply about Bhagwan) is sadhan, not shanti; or that *manana-nididhyaasana* (giving deep thought –

bringing the mind repeatedly to the object of worship) are sadhan, not *samaadhaana* (resolving the problem). It is also wrong to say that only samadhan is sadhan, not manan or chintan. To withdraw our mind from the external world, samadhan, shanti, manan, chintan, are all sadhan to be used as and when needed.

*Vriksha iva tishthaase`t chhidyamaano na kupye`t na kampe`t.*

The Upanishad says, ‘Just as a tree does not show anger when it is cut down, a human being should be absolutely silent.’

Someone may ask, ‘What is the sadhan in this?’

The sadhan is that drinking is gone, womanizing is gone, and gambling is gone. The two could not disdain anyone by standing in naked arrogance.

*Yaha hamaari badi se`vakaayee, le`hin na baasana basana choraayee.*

(The forest dwellers told Shri Rama that they would serve Him by not stealing the clothes and vessels of Shri Rama, Sita and Laxman.)

Is it a paltry sadhan if the mental inclinations are quieted and withdrawn from the interactive world? ‘*Svadharmavirbhaava*’ – when the mind of the individual was quieted, it should be applied to thinking about the Paramatma. This is the second step. And, the third sadhan was that they should attain the Paramatma in their *indreeyaka jeevana* (life while retaining the senses). To have Bhagwan’s darshan with the eyes, to obtain Him wherever we go, whatever we say, and in our laughter.

A friend of mine went to a Mahatma. ‘Maharaj, please tell me what sadhan-bhajan I should do.’

I will tell you what the Mahatma said. In many ways, I have a greater knowledge about sadhan-bhajan, because throughout my childhood and youth I obtained the Satsang of Sadhus of many different Sects and schools of thought. I know about the different kinds of sadhan-bhajan recommended by different groups. Another reason is that sadhus come and ask me when they face some obstacle in their sadhana. They are young and inexperienced, and do not know of the many kinds of sadhana that exist.

What was the teaching this Mahatma gave? He told my friend a mantra from the Vedas, and told him to do research on its meaning. You would have heard this mantra any number of times. ‘*Tvam stree tvam pumanasi*’ – the infinite existence is seen in the form of women and men. ‘*Tvam kumara uta kumaree*’ – You are the youths and the maidens. *Jaato bhavati vishvatomukhah* – it is You, who have manifested as the whole world. You play before my eyes. You come into my nose as the fragrance of the rose. You enter my ears in the form of sweet music. You come before my eyes as the beauty I see in this world. I have recognized

You. Oh, You are the old man – *jeerno dande`na vanchasi* – who walks with the help of a stick.’

‘This is the sadhan’, said the Mahatma.

So, you see, abstinence from gambling, drinking, womanizing, immorality and arrogance was one sadhan. The second sadhan was the feeling of peace and well-being, because of thinking of Bhagwan. The third sadhan was that the whole world became Bhagwad-swarup; the form of Bhagwan. It is not a small matter for Bhagwan to become sakara and be seen as a small boy!

Now the question comes, ‘O Brahman, O Paramatma, O Nirakara, O Nirvikara, I Paripoorna – how did You come before me in the form of a small boy?’

Bhagwan said, ‘Look, My brother, a rope is tied round My waist. I have come before you in helplessness.’

‘How can You be helpless? You are the Ishwara! How can the Ishwara ever be helpless? A helpless person cannot be the Ishwara; and the Ishwara cannot be helpless.’

‘What can I do, My brother? This helplessness of Mine is very sweet.’

When a husband catches his wife in a tight embrace, or she hold him so tightly that he is helpless, isn’t it a sweet helplessness? Isn’t it a sweet helplessness when a child comes and catches his mother, and refuses to let her do any work? This is sweet enslavement. The name of this sweet enslavement is prema.

The definition of prema I told you yesterday was different. The heart has to soften and be stamped with *mamataa* (strong affection) and the imprint set on it – that is prema. Keep this second definition in your mind today. ‘*Pre`ma naama madhuravaivashyam*’ – the helpless captivity that is a sweet experience is prema.

‘Oh, my child loves me so much, he clings to me.’ ‘Oh, how much my wife loves me; she never wants to leave me!’

Bhagwan showed Nalakubar and Manigriva, ‘I have cut away your form as trees. I have cut away your inability to move or act. I first came into your hearts as *smriti* (memory; a thought), and now – see! My bhakti has tied Me and sent Me to you. I have come to you in bondage.’

So if, by any chance, you get the darshan of a Sant (Mahatma) in passing, the result will be that your life will be illuminated by sadhana. Bhagwan came, and said, ‘You see, the darshan of a Sant is never harmful.’

*Saadhute` hoyi na kaaraja haanee.*

And

*Saadhu avagnaa kara fala aisaa,  
jarai nagara anaatha kara jaisaa.*

*Saadhu avagnaa turata bhavaanee,  
kara kalyaana akhila kai haanee.  
(Ramcharitamanasa. Sunderkand.)*

This was about the Sants. Meeting a Sadhu (Sant) is never harmful. Disdaining a Mahatma results in great harm.

And Bhagwan said:

*‘Saadhoonaam samachittaanaam sutaraam matkritaatmanaam,  
darshanaanno bhavēd bandhah punsokshnoh savituryathaa.*

Just as a sunrise gives light to the eyes of all beings – it never gives darkness – the darshan of a Sant gives illumination to all, not darkness. Now you may go. I have seated Myself in your hearts. You will see the blueness, but it will not seem real.’

People who see the blue sky and think it real, may have good eyesight, but their intellect is immature. Anyone who once gets the darshan of the Paramatma is certainly able to see the world through his senses and mind, but his intellect does not remain immature. The instruments that see, and the world that is seen, both become forms of the Paramatma.

Thus, from where can a paapi get the Paramatma? A paapi can attain the Paramatma by the anugraha of a Sant. Don’t leave it to chance. You will certainly get kalyana if you meet a Mahatma by chance, but you should definitely make an effort to obtain and absorb Satsang.

## Chapter 13.

### The Prema Of The Vrajavasis.

*Vive`ka* (discrimination) and *prema*; each has a special quality. In *vivek*, a person knows that he is separate from others. *Vivek*, in Sanskrit, means *vilgaava* – separate two things that have got mixed. '*Vichir prithak bhaave` vive`kanam vive`kah.*' When til (sesame seeds) and rice get mixed, we separate them before using them. So, when we do the *vivek* of Karma, the result is that we get the knowledge of what should be done, and what should not be done. When we do the *vivek* of bhoga (indulging in pleasures), we get the knowledge of what we should indulge in and what we should not indulge in. When we do the *vivek* of *sangraha* (accumulation), we get the *vivek* of what money we should take and what money we should not take. All this is the shakti of *vivek*.

When you see someone eat, take, and do whatever he feels like, you can understand that the person is disdaining his God-given power of using discrimination. He no longer discriminates between the proper and the improper, between the right and the wrong, and between the ethical and the unethical. Such a person has to endure the punishment for disdaining the *vivek*-shakti given by the Ishwara.

However, when a person does the *vivek* of the Atma and the *anaatmaa* (that, which is not the Atma), it does not result in creating a division between what should be given up and what should be accepted.

Why is that?

Our Self is *nitya-siddha* (eternal and established) If we only do *vivek* of the things that are not our Atma, and keep discarding them, we will end up established in our Self. We discard others, and sit in our Self. We push out the gangsters and lock ourselves safely in one room.

But, how long will you remain shut up in your room? Sooner or later you will have to open the door and come out. You will find the gangsters waiting by your door, stick in hand, to catch you as soon as you emerge.

However, what will happen if you have the knowledge that the Atma is the Brahman? You will have no need to shut yourself in your room; nor will any gangster wait by your door. Your independence is everywhere in this world. Everything is your own play. This is Brahmgnan. *Vivek* is different and Brahmgnan is different.

The episode I will now tell you explains the two parts of *vivek*. Do the *vivek* that one is the *sansaara* (interactive world) and the other is Bhagwan. If you do *vivek* about Bhagwan you will have *prema* for Him.

There are two things before you – one is the sansara and the other is Bhagwan. The fruit of this vivek will be that you will, unknowingly, have to do *tyaaga* (giving up). You will get prema for Bhagwan, and then, everything else will be given up automatically. Once you get vivek, there is no need for doing any *vrata* (vow of austerity), because it is not easy to give up the things you are used to, even after you get vivek. You have a habit of saying things, indulging in, doing, and accumulating. Tyaga does not happen effortlessly; *aatmabala* (strength of mind) is needed to do tyaga.

The path of Bhakti, however, is such that you continue to discriminate between the sansara and Bhagwan; and your prema for Bhagwan will continue to increase. You know very well that when young people fall in love, they pay no heed to their parents. They leave their homes and run away together. They have no money to buy food, or clothes to wear, and they don't know where they will go. Yet the lovers run away together. They give up everything. Tyaga just happens. All of you know that death is attached to worldly prema. What will happen when your loved one passes away?

You will say that even you will die. Yes, but what will you do, if you find that the person you love has betrayed your trust? How deeply hurt you will be! But when you have prema for Bhagwan, there is no fear of Him dying, or betraying you. He is seated in everyone's heart.

Thus, what Bhakti does is to attach you naturally and automatically to Bhagwan, and everything else is left behind. Bhakti for Bhagwan is a chemical process of the heart; it is like milk turning into curd, when you put a bit of curd into a bowl of milk and leave it set. Put the little Bhagwan in the sphere of your heart, and He will make your heart as soft and white as butter. He will make it an ocean of milk. Put into your heart the rennet of prema for Bhagwan.

Both Sankya and Yoga have vivek, but that is *e'kaangee* (one sided). It separates us from the world. Bhakti tells us that Bhagwan is separate and the world is separate. Gnan says that the Atma and Bhagwan – both separated from the world – are one. Then, the world automatically becomes the form of Bhagwan. These are the three ways of seeing Bhagwan. They are all in keeping with the Shastras and the Vedas, and are all *bharateeya* (Indian). None of them is a *shoonyavaadi* (the group that believes that the ultimate reality is a shooonya – a vacuum), or *alokaakaashagamana* (those who believe that the Atma becomes established in an effulgent space), or *jadataavaadi* (those who believe that everything is gross matter). This is an authentic method, given in the Upanishads, from ancient India, that we connect our prema to Bhagwan.

Yesterday, a gentleman told me, 'The way you talk, you assume that all of us are familiar with the *kathaa*, and you tell us only the rahasya of the stories.' So, not everybody knows Bhagwan's katha. I will tell you a very simple katha.



We call Yamunaji (the river Yamuna) '*Suryanandini*' – the daughter of Surya. Surya is the Devta of the intellect – '*dhiyo yo nah prachodayaata*' (the Gayatri Mantra). Thus, Yamunaji is the daughter of Surya, and Radharani is the daughter of Vrishabhanu (Bhanu means the sun).

You see, Bhanu-nandini – the daughter of Bhanu; Yamunaji, is the daughter of the presiding Devta of the intellect. There is a predominance of vivek in her. Yamunaji meets Bhagwan in Hastinapur before coming to Vraja. In Vraja, she stays as a leela. No other gopi goes to Dwarka, but Yamunaji does. 'I will stay where my Beloved stays.' She never bothered about her own importance. Self-importance spoils the charm of prema. Yamunaji is always inclined to do what Bhagwan prefers. She meets Him wherever He is, whether it is in Hastinapur, Vraja, or Dwarka. She never felt, 'Shri Krishna left Vraja and went away. I will also remain here with the other gopis.'

The prema of some people melts like ghee, and the prema of some people thickens like honey. It is very sweet, but the *madhu-prema* (the prema like honey) has a greater degree of *maana* (pride). *Ghrita-prema* (prema like ghee) has less maan.

There is a *neele pre`ma* and a *maanjishta pre`ma*. The manjishta prema has a beautiful color, but the color is not fast; it fades when the cloth is washed. The neelee prema, however, never fades, no matter how hard the cloth is beaten, or how often it is washed.

There is a prema that colors the heart, but it fades away, and there is a prema that colors the heart in such a way that it seeps into every fiber of the *hridaya* (heart). There is no chance of its fading or changing. This is the way of *preeti* (love).

Let me tell you something very simple.

Yamunaji is Surya-nandini, and has ghrita prema in her heart. Her heart melts when she feels the heat of *viyoga* (separation from Shri Krishna). She abandons all maan, and comes and begins to wash her Beloved's feet.

So, when Shri Krishna left Vraja and settled in Dwarka, Yamunaji flowed on to Prayag, and merged with Gangaji. She met her friend, and flowed into the ocean and though the route of the sea, she went to Dwarka and began to wash Bhagwan's feet there. She became Kalindi, a *pataraanee* (Principle Queen) of Shri Krishna. This is the prema of Bhanu-nandini. It contains vivek. She does not let pride alienate herself from her Beloved. She does not take the dukha of viyog. Radharani is Vrishabhanu-nandini. 'Vrisha' means Dharma, and 'Vrishabhanu' means the Sun of Dharma. There is no trace of *kaamanaa* (desire) in her. She is absolutely *nishkaama* (free of selfish desires). She is the daughter of the sun of Dharma and Kirtida. Do a lot of kirtan (chanting Bhagwan's name to music). Do it mentally, do it aloud. Take His name repeatedly. Sing His praises. Radha will awaken in your heart. The meaning of 'Vrishabhanu' is a person who adheres to

righteous behavior, and the meaning of ‘Kirtida’ is to chant Bhagwan’s name through your speech and in your heart.

And, the vritti of prema that rises when you do this, is called *raadhaa-aaraadhikaa* (the one who worships lovingly). She is absolutely settled in her place. It is Bhagwan who comes and breaks her gravity, her self-control. He cajoled her, dances, sings, and plays. She doesn’t move an inch from her place. Bhagwan has to manifest where she is.

So, *sne’ha* (love) is predominant in Yamunaji; but she is *dakshinee* – she is always inclined to do what Bhagwan prefers. Hers is a *ghrita-prema*. Shri Radharani is the daughter of righteous behavior and Bhagwad-kritan. Her *nishthaa* (faith) is solid. Her prema is *madhu-prema*. She is very sweet. She is so sweet that Shyam Sunder can’t stay without her. This is called ‘*madhu-preeti*’.

I do not know the language in which you study different subjects – whether it is English or German. I do not know how they describe the Prema Shastra. However, when renowned professors come to me and tell me about it, they say that physical interaction is an essential part of the Shastra of Prema in the Western Culture. For them, prema is synonymous with *kaama* (lust; desire). According to them, prema comes into the heart and causes distortion in the body when it intensifies. Therefore, physical contact becomes essential.

Our *madhu-prema* and *ghrita-prema* – which are Bhagwad-prema (prema for Bhagwan) – come from outside and become internal. Worldly prema comes from within and goes outwards. This is the difference in them. *Aadhyaatmika pre’mā* (spiritual love) goes from outside to within, and worldly prema goes from within to the world outside.

So, Yamunaji flows.

Where?

Near Gokul. Her color is blue; because she is totally engrossed in thoughts of Shri Krishna. If even water meditates on Shri Krishna, it takes on His hue; it gets *taadaatmya* (identifies with the object of meditation). Yamunaji always favors Shri Krishna. When Radha-Krishna frolic in the Yamunaji, Radharani’s fair body gleams in the blue waters, and Krishna spots her easily when she swims underwater to hide. When Shri Krishna swims underwater, the blue waters conceal His blue form. Radharani is unable to spot where He is hidden. Yamunaji always favors Shri Krishna. She never competes with Him.

Shri Krishna and Balaram are playing in the *paavana* (purifying) *pulin* (sands) of Yamunaji. You all may or may not know the special quality of Yamuna pulin. The sand on the bank of the Gangaji is reddish in some places, and white in some places. In places it is very fine, and in places it is coarse. The sand on the banks of other rivers is so rough that it grazes the skin. The sand of Yamunaji has mixed black and white grains. It is said that Radha-Krishna had the thought, ‘The

bliss we get in meeting, as just two physical forms, is nothing. Let every black grain of Yamunaji's sand become Krishna, and every white grain become Radha.' They identified with all the grains of sand, and derived the bliss of eternal, unbroken togetherness.

Once, a gentleman told me, 'Look; we are Vedantis! Please don't talk about prema at such length. If you tell us such things about prema, our *nishthaa* (faith in the viewpoint of Vedanta) may be shaken.'

'Very well, my brother,' I said. 'Bombay is hardly the right place to talk about prema, anyway. Here, kama destroys itself at the bus stops, at Chowpatty, and in the Parks. What need is there for *shuddha* (pure) prema to come here at all?' However, I suggest you develop your own ideas about this.

Let me return to the topic of these discourses. Shri Krishna, Balaram, and the *gvaala baala* (cowherd boys) are playing on the bank of the Yamunaji. The day passed in play. Yashoda Maiya sent Rohini, 'Go and call the two Lalas.'

You know that Krishna Bhagwan dances to the clapping of the gopi. She says, 'Krishna, I will give You a ball of butter if You show me how You dance.'

'No! No! I will dance only if you give Me two balls of butter, and moreover, I will choose which balls of butter I will take! I don't want the ones you decide to give.'

'All right, Lala. Take two, take four, take eight balls of butter, but, Krishna! Dance!'

And, Shri Krishna dances. The gopis make Him dance.

The gwaal baal wrestle with Shri Krishna. They throw Him down. His body gets covered with sand. When Shri Krishna runs towards the Yamunaji to wash off the sand, one gwaal baal catches His arm. 'I won't let You go into the water!' he declares. 'Yashoda Maiya will beat me if I let You go into the water!'

Where will you find such an Ishwara? I challenge all the great religions of the world to show me when their Ishwara – not the Ishwara's son or messenger – comes, like an ordinary child, our own child, as our own brother.

'*Saadhaareekarana*' means, that, which is believed to be far away, is brought here and placed in our lives; to connect it to our life, to attach our eyes to it, our nose to it, our ears to it.

Rohini went and called, 'Krishna! Balaram! Come; let me bathe you. I will plait your hair and make you wear beautiful, soft clothes.'

Nobody paid any heed. This is the story. Yashoda Maiya came when she saw that the boys didn't respond to Rohini's calls. 'My child,' she said, 'Your stomach has sunk in! You haven't eaten anything since morning. You are hungry, but You don't know it. I can recognize when Your stomach is hungry and wants *makhan-roti* (butter and unleavened bread). Come, my son!'

Bhagwan looked at Maiya. Then He patted His stomach to see if it had indeed sunk. Yes, it had gone in. What Maiya said was true.

‘My son, see, the milk is oozing from my breasts. It wants to go to You, and You are engrossed in play. My child, Nanda Baba has finished his bath, and completed the ritual of Sandhya Vandan. He is seated on the seat for dinner, with his plate before him. He says he won’t eat until his Lala comes and eats.’

Hearing this, Shri Krishna abandons His play and runs to Maiya. Dau Dada (Balramji) follows Him. Maiya catches the hand of one boy and Rohini catches the hand of the other, and they bring the boys home. This is a description of a leela.

You want to bring the Ishwara under your control. Even an ordinary businessman knows that if he goes to a big businessman and says, ‘Invest a lakh of rupees in my venture. Help me to make a profit. Have mercy on me,’ the big businessman will not easily be moved to help. But, if he says, ‘You will make five lakhs if you invest one lakh in my business,’ the man will listen with great interest. If you speak only about your own benefit, people will not be interested, but if you talk about their benefit, they will take full interest in what you say.

A Sethji fell into a well. People rushed to the rescue. ‘Sethji, give me your hand; I will pull you up.’ Sethji would not give his hand. He stood on a ledge without saying a word. An intelligent Brahmin, who knew how stingy Sethji was, passed by. He understood the matter at once. ‘Sethji, take my hand, I will pull you up,’ he said. At once Sethji took the man’s hand and came out of the well. ‘Sethji is too miserly to give a rupee even to a Brahmin, in dakshina! How will he agree to give his hand?’ asked the Brahmin. ‘Seths understand talk about taking; not about giving!’

Actually, Bhagwan is an ocean of prema, of rasa. He lacks nothing; not even prema. But when someone comes to give Him something, He makes a partner of even one paisa, or a quarter of a rupee, or a half rupee. ‘You have become My partner.’ So, take your prema and go and give it to Him.

If you tell a child to take his bath, do Suryanamaskar, and then sit down to eat, is not likely to appeal to him. You have to say, ‘Come; sit in my lap. Have a little *maakhan-misri* (butter-sugar candy).’ Affection brings a child to you.

You would have heard about the famous philosopher Emerson. He had cows. When a calf finished suckling his mother, he thought, ‘Let me take the calf back to his stall.’ He tied a rope round the calf’s neck and tried to lead him to his stall, but the calf refused to budge. Emerson tried his best, but nothing helped. It seemed to Emerson that all his philosophy and intelligence were of no use. Emerson had also studied the different branches of Indian philosophy.

Just then his man came up. ‘Leave it to me, Sir,’ he said. ‘I will take the calf to his stall.’ He spread his hand in front of the calf’s mouth. The calf began to lick

his hand, found the he liked the slightly salty taste. He followed, when the man started to move towards the stall, and entered the stall willingly.

So, Narayana! Do you want to see the *sne`ha* (milky sweetness; affection) and make the Ishwara manifest in your hriday? Then don't try to locate the Ishwara by employing spies! Give Him your sneha, and He will return it multiplied manifold. When your sneha gets connected to Him, then the sneha in Krishna-kund (Krishna's pond) will go to Radha-kund (Radha's pond), and the sneha of Radha-kund will go to Krishna-kund, and they will be equally sweet.

I will tell you how greatly the Vrajvasi (people of Vraja) loved Shri Krishna. Many of these stories have become history. You may have heard that a poor laborer of Barsane carried luggage to Nandagaon. It was afternoon, in the heat of summer. The man was sweating profusely. He was hungry, thirsty, and exhausted. He fainted on the roadside.

A local man came up and began to sprinkle some water on the man's face. He tried to make the man drink some water, but the man said, 'Radharani has been married to a boy of Nandagaon. I cannot drink the water of this village even if I die!'

Just think – if we accept this leela to be a historical fact, it happened five thousand years ago. Yet even today, people follow the social custom of this relationship. Can it possibly happen anywhere else in the world, that even an uneducated sweeper, and other villagers, adhere to the customs because of such an ancient relationship? Even today, the people of Barsane are reluctant to eat, if invited for a meal at Nandagaon. Where will you such a relationship of prema?

What I am telling you is a historical fact. The whole of Mahavan (the great forest) - Gokul, where Nanda Baba lived with a few thousand people – held a meeting. They felt worried about the dangers that kept coming to Krishna. Putana had come, Trinavarta had come, and Shatakasura had overturned. Two trees had been uprooted that very day! They could easily have fallen on Krishna! 'It seems that this village is not propitious for our Lala, Krishna.'

The entire village shifted, leaving behind ancestral properties with the possibility of treasure buried by their forefathers, and their cultivated lands. They loaded their movable property on carts and established themselves at Vrindavan, along with their cattle.

Can you tell me of any other such exodus, undertaken for the sake of one child? The people of Gokul shifting to Vrindavan – can this be considered commonplace and insignificant? It is no small matter; it is an event prompted by deep prema. You will be wonderstruck if you give thought to it.

Yamunaji is at Gokul and also at Vrindavan. The peak of the Govardhan Parvat can be seen from both villages. The route is from Vrindavan to Govardhan, from Govardhan to Barsane, from Barsane to Nandagaon, and then to the Yamuna *tata*

(bank). This is an area of twenty-five *kosa* (fifty miles). Mathura does not come within this area; nor do Mahavan and Gokul.

It is just like the five *kosha* (imaginary sheaths of the Atma) in the body, and they contain one Paramatma, although they are separate. The *annamaya kosha* (gross physical body) is separate, the *praanamaya kosha* (the power that enables movement) is separate, the *manomaya kosha* (emotional mind) is separate, the *vignaanamaya kosha* (the intellect), and the *aananadamaya kosha* (where bliss is experienced) are the five koshas. The Atma is in all of them, and the Atma is one. In the same way, Krishna is in all the kosas. The kosas are five and Krishna is one. This is Vrindavan.

‘Vrindavan’ means a *vana* (forest) of *raaga* (attachment). Vrinda has raaga. Vrindavan also means Radharani’s vana. Vrindavan means a vana established by Sadhus. All the people in Gokul came to Vrindavan. Seeing them, a great love welled up in the hearts of Shri Krishna and Balaram.

### Obstacles in Prema.

What are the kinds of Asuras that come up in prema? If premis know about this, they will recognize it when an obstacle rises in their prema. I may have told you on some occasion, that prema wants eyes. Prema wants a heart. This is the nature of prema. When Yashoda Maiya stopped looking at Shri Krishna to look at Putana, Bhagwan went into Putana’s lap. Shri Krishna was before them, but Devki and Vasudev were thinking about Kansa, afraid that he would come and kill them all. ‘I am standing here, with My *shankha*, *charka*, *gadaa*, *padma* (conch shell, discus, mace and lotus) in My four hands, and you are thinking of Kansa and fearing him? Very well; I’m off to Gokul!’ Had their thoughts not been on Kansa – had they continued to focus on the four-armed Bhagwan before them – and had Kansa appeared suddenly, he would have met his end then and there.

Bhagwan lay on the bed before her, and Yashoda Maiya started looking at Putana. Shri Krishna slept in the cradle, and Maiya looked at the crowds gathered at her courtyard. That was when the chakda overturned. When Maiya put baby Krishna on the ground and went away, Trinavarta came and carried Him off. When Yashoda Maiya tied Shri Krishna to the ukhal, and went to attend to the household chores, Shri Krishna uprooted the Yamalarjuna trees.

Prema wants continuous seeing, and continuous love. Prema is present when a person forgets. People say, ‘Remember Him continuously. Think of Him constantly.’ I am not telling the Baniyas (businessmen; traders), because they are habituated to saying something and doing something else. This is not unbroken *smriti* (remembering). If you cook a roti for your loved one, and think of him

when you put the roti on the fire, it will get burnt. What will you feed him? If you have put milk on the boil and get lost in thoughts about the one you love, the milk will boil over and get burnt. At the time you are doing things that will give sukha to a loved one, so not thinking of him is prema for him.

It is the special quality of prema that it is present in *smarana* (remembering) as well as in *vismarana* (not remembering; forgetting). It is present whether we live for him or die for him; whether we press his feet or quarrel over something. If prema was present in any *kriyaa* (action) it would have to be there sometimes, but not all the time. However, prema is present even when we are *nishkriya* (inactive) and lie quietly. It is present in happiness and in displeasure; in a mistake and also when no mistake is made. Worldly people don't understand prema. Prema is not something that is taught at schools and colleges. But if you read, and listen to Shri Krishna's leela, you will observe what that, which is called prema, actually is.

So Narayana, an Asura came in prema.

Who was it?

A Daitya came in the form of a calf. A calf is very loveable. Rascals join a group we are fond of, and betray us. We should know how to recognize them. Is the person's intention to give sukha or does he intend to give dukha? If the intention is to give sukha, even an enemy is a friend, but if the intention is to give dukha, even a friend is an enemy.

I am giving you a sample of prema so that you learn to recognize it. The person who you believe to be your premi is hungry for your body, for your car, for your house, and for your wealth. He wouldn't marry you if you didn't have these. He is hungry for your fair complexion, but what if your complexion is scarred by pock marks? You must look carefully, to check that no Asura – sent by Kansa – has come into your person. Make sure that no Daitya has assumed the form of a loved one, and come to cheat you.

Vatsasura came with *mamataa* (deep affection). Bakasura came with *dambha* (hypocrisy). Aghasura came with paapa. The leela of Aghasura is more amazing than any other leela. This is the capacity of Bhakti, of prema, that even paapa becomes Bhagwan's swarup! Paapa lets go of its natural tendencies and becomes the form of Bhagwan.

### The Start Of The Leela Of Killing Aghasura.

This episode is not limited to the destruction of paapa. All of you know that you should have an aversion for paapa, not the paapi. I had read the Bible and the Koran Sharif when I was a youngster. I do not claim to understand their rahasya;

nor do I claim to remember everything. In the Bible I read, ‘Hate the sin, not the sinner.’

Where the Ishwara is only nirguna and nirakara, and the world is the sport of Prakriti, created by the coming together of particles – or a shakti that is thickened – is this any *jadataa* (being insensate)?

Their principle may be that the Ishwara can be obtained by going very high, or going very deep inside, or after a long period of waiting after death. For those, whose Ishwara can be found only after going very high, their Ishwara will be in a separate place. And, for those whose Ishwara can only be found inside, their Ishwara will be shut up in a cave. And, for those who have to wait to meet the Ishwara after death, their Ishwara is so hard-hearted that He delays in meeting His bhaktas.

There is no discussion about those who believe in the nirakara Ishwara.

What I am telling you about is called ‘Krishna Leela.’ In this, there is no need to have an aversion for paapa. Here, ‘*halaahalam vaa pralayaanalām vaa mrityormukham vaa vishataam kutobhih.*’ Let the life-saving amrita of Bhagwan’s name enter your heart. You will see that you won’t be harmed even if you blunder into strong poison or rush into the mouth of death.

*Shree raamanaamaamrita-beejaroopaa, sanjeevanee che`nmanasi pravishthah, halaahalam vaa pralayaanalām vaa mrityormukham vaa vishataam kuto bheeh.*

So, first establish Bhagwan in your heart, and then see what happens if you have the occasion to walk into the mouth of paapa itself! The paapa will become *jeevan-mukta* (liberated while still living). It will become the skin of *jeevan-mukti* (the state of being liberated).

This leela belongs only to our Bhagwat-Dharma, because our Ishwara is not merely a *nimitta-kaarana* (a cause that is also the instrument), like a potter. He is also the *upaadaana* (matter; substance) of everything.

The Brahmasutra says, ‘*Prakritishcha pratignaadrishhtaantaanuparodhaat.* That, which the world called Prakriti (Nature), is a name of the Paramatma.’ Since Prakriti is also a name of the Paramatma, we get the Paramatma in our *vyavahaara* (interaction in the world). For this, it is not necessary for us to go into a Samadhi.

What is this blueness? It is a name of the sky. What is silver? It is a name for mother-of-pearl. What is a snake? It is a name of the coiled rope. What actually is is the unbroken eternal Paramatma.

Come; let us enter the Aghasura Leela. This is the special feature of the Shrimad Bhagwat.

Aghasura (an Asura in the form of a giant python) had three basic characteristics.



What were they?

One was that he could not bear to see anyone happy. The second was that he burned with hatred when he saw others enjoying themselves. This is called 'paapa'.

I will tell you of an incident from my childhood days. You may consider me to be very wicked, but this was when I was a child. Whenever I saw anyone walking ahead of me, I had an urge to walk faster and overtake them. People in cars think that the pedestrians are stupid; that they don't know how to keep to the footpath. And, when they walk on the road themselves, they think that the people who drive in cars are ill-mannered; they have no consideration for the people walking on the road. That means, when we refuse to acknowledge the superiority of others, it is always 'paapa'.

The second paapa is a desire to devour; meaning, to inflict suffering, on the gwaal baal and the calves, who were doing bhajan, according to the Parameshwara who abides in all. The Ishwara gives food to all beings, and we want to kill them – that is paapa.

The third paapa is that nothing called the Ishwara should remain in this world. We will swallow Krishna Himself! This is called '*aghaasura*'. He is one who wants to swallow Bhagwan and swallow the bhaktas, and doesn't want anyone in the world to be happy. Bhagwan showers anugraha on even such a person, and Graces him with Mukti.

Bhagwan merges him into His own swarup. This is Bhagwat-Dharma. It is the method given in the Bhagwat. Nothing exists, that is separate from Bhagwan, and so where is the obstacle in such merging?

## Chapter 14.

### The Rahasya Of The Leelas Of Killing Vatsa, Baka, and Aghasura.

No doubt you would have observed that those who believe the Ishwara to be nirakara only – whether they are Christian, Muslims, Vedic (believing in the Vedas) or a-Vedic (not believing in the Vedas) – cannot bring the Ishwara and place Him in the lap of a human. The Yogis will say, ‘He is *jada* (insensate); He is the *drishya* (that, which is seen, as being separate from the one who sees), and I am the *drashta* (the one who sees).’

The *niraakaaree* (those who believe in the formless Brahman) will say that the Ishwara can never be *saakaara* (with form). The principle of Vedanta, however, is ‘*tadananyatvam aarambhanashabdaadibhyah.*’ This is a *sootra* (aphorism) of Vedanta. ‘*Vaachaarambhanam vikaaro naamadhe`yam, mrittike`tye`va satyam.*’ ‘I am this pot, this cup.’ The names are different – that is mere imagination – the truth is that it is all *mitti* (clay).

In the same way, this world has women, men, and children. Our own body is in it. The names are separate. The fact is there are no differences of *kaarya-kaarana* (effect – cause). Only one Brahman exists. Therefore, He can walk beside us and pull our ear. He can sit in our lap and give us a hug and a kiss.

It is the Satya (ultimate Truth) of Vedanta that nothing exists except the Paramatma. The names are many, but the *vastu* (object; the Brahman) is one. You will be surprised to know that the Saurya (those who worship the Supreme as the Sun), Shakta (those who worship the Supreme as the Primordial Mother), Ganapatya (those who worship the Supreme in the form of Ganesha), Shaiva (worshippers of Shiva) and Vaishnavas (worshippers of Vishnu Bhagwan) – and among the Vaishnavas, the followers of Ramanuja, Vallabhacharya, Nimbarkacharya, and Madhavacharya – all agree that the one Paramatma is everything.

Whether a person is in Samadhi or *vyavahaara* (interaction with others) it is only the Paramatma. When you chant ‘Rama-Rama’, it is the Paramatma, and when you use bad words to abuse someone, it is the Paramatma.

However, the person should have the *paramaatma-buddhi* (the intellect that everything is the Paramatma), that the Paramatma is the only thing that exists; there is no other *vastu*. A mad person is also established in the Paramatma, and a Gnani is also established in the Paramatma. This is the viewpoint of a Gnani.

And, according to this basic principle, is the pledge, ‘*Prakritishcha pratignaadrishhtaantaanuroodhaat* – all this is the Paramatma.’ We walk in the Paramatma, we bathe in the Paramatma, we live in the Paramatma, and we breathe in the Paramatma. The Paramatma is with us. He is to our right and He is

to our left. '*Brahmaive`dam amritam purastaat, brahma pashchaat* – the Brahman is in front of us and He is behind us.' This is the basic principle of Vedanta. In this principle you can make Bhagwan your Beloved.

The Sadhus sitting on my left and right are asking why I am saying such things. They feel that the Ishwara can be obtained by a Sadhu, but not by a Grihastha (married householder). The Ishwara comes even to a Grihastha. So, see what is written in the Bhakti-grantha (books on the principle of Bhakti):

*Priyatama hridaye`vaa khe`latu pre`mareetyaa,  
padayugaparicharyaam pre`yasee vaa vidhattaam,  
viharatu viditaartho nirvikalpe`samaadhau,  
nanu bhajanavidhau vaa tadadvayam tulyame`va.*

A lady can sit on her husband's chest and bite him, or dig her nails into his skin; she has the right to do this. Not only the right, it is her prema that makes her do this. Or else, she can tell him, 'You are my husband, you are my all-in-all', and press his legs. She has the right to press his legs and also to sit on his chest and bite him. In the same way, when there is only the Beloved, He is to the right of us and to the left of us. He is in front and He is behind. He is within and He is without. We immerse ourselves in the sea of love for the Beloved. 'Oh, what sweetness!' Where else will such a thirst exist?

This is the *saadhaareekarana* of the Ishwara. It is the Ishwara descending to our level. Sadharikaran means that Vedanta brings the Ishwara – who is considered to be beyond the Heavens, beyond the Anandamaya Kosha and Alokakasha – and gives us the *saakshaat aparoksha* (direct personal experience) of Him. No other religion in the world has such a principle! Vedanta is a principle that is beyond instituted religion. It has no caste, no community, no Sect.

What is the comfort Vedanta has brought into our life? One man says, 'Let my renown spread all over the world.' Why does he want to be world famous? Have you ever given thought to this? He wants to be famous because his 'I' is established in his body. He has made himself small, whereas his swarup is vast. So, he does not get satisfaction in the small form of his body. He thinks that since his small form cannot spread all over the world, let his name spread. Narayana! A human being wants to limit his all-pervading Atma within his body, and then wants the body to be famous!

One man wants to live to a very old age. My brother, your body was born one day and it will die one day. How can you increase your life span? The fact is that the *nityataa* (everlasting quality) of the Atma has been identified with the body. He has identified his Self with the body, and thinks the body to be his 'I'. And he wants the body to live as long as possible.

A man may do any number of wrong actions, but if you ask him, he will say, 'No! No! I am a very good person at heart. I have done no paapa.' The fact is the he hold on to the Atma's pure state while he is established in his body. He doesn't accept the wrong actions of the body as his own. This faulty interaction continues by imposing the Atma's Dharma on the *shareera* (body), and the shareera's Dharma on the Atma.

Come; now I will take you into Shri Krishna's leela. We have come to a point where we can get Shri Krishna's darshan in Vrindavan. 'I am Vraja. *Mo mein basata yaha vrindaavana*. My Atma is the *nitya* (eternal), *shuddha* (pure), *buddha* (enlightened), *mukta* (liberated) Vraja. My *antaraatmaa* (the Atma within) is Vrindavan, and Bhagwan is playing there in the form of a little boy.' Look; I speak with simplicity and directness. If anyone thinks, 'Swamiji is refuting our beliefs,' he is a fool. I do *khandana* (refuting; breaking up) of the opinions of Kapil, of Kanada, of Gautam, of Patanjali, of Gemini; what are today's people in comparison to these intellectual giants? Their principles come, sometimes in the Charvak philosophy, sometimes in Buddhism, sometimes in Gemini. When I break up the arguments of Gemini, who is the Acharya of Dharma; of Patanjali, who is the Acharya of Yoga; of Kanada, who is the Acharya of matter; and Gautam, who is the Acharya of establishing logic, and establish the logic of Vedanta, I do not give importance to lesser philosophies! I am describing the principle that three *vighna* (obstacles) come, when a person begins to move towards the Paramatma.

What are the obstacles?

One is Vatsasura, another is Bakasura, and the third is Aghasura. Consider them to be of one group. Vatsasura means that your mamata has got attached to paltry worldly objects. 'Vatsa' means *vaatsalya* (deep affection). 'Oh, if I go on the path of the Paramatma my elderly parents will starve to death.' Isn't this the rising of mamata for aged parents? Or, 'My father and mother-in-law will be sad,' or, 'My husband (or wife) will be unhappy.' 'My son and daughter will be upset; the responsibility for their upbringing is mine.'

This is called vatsalya for worldly objects. It makes the person give excuses for not letting go of their worldly ties. They shelter in claims of duty to old parents, siblings, and friends, settling their children, and then getting grandchildren settled, until their own body is destroyed. That is why a person should not delay in starting to do *chintana* (give deep thought) of the Paramatma, remembering Him, and obtaining Gnan. Time will swallow you before you know it.

A lady's husband went to another land. The village women came to her to express sympathy. 'How sad that your husband has gone away and left you alone. What arrangements has he made for your food? How will you live?'

The lady smiled. ‘Look,’ she said, ‘the husband who ate has gone away, but the one who arranged for my food is always with me.’ Have you understood what she meant? The one who gives us food is not our worldly husband or son. It is our *ahankaara* (pride) that we give food to someone, and this ahankara is the cause of dukha. The one who gives food to all in One. So, don’t get trapped into suffering because you get caught by the Asuras of mamata and vatsalya. All the people you are attached to combine to become Vatsasura.

Bhagwan says, ‘My brother, if you keep thinking that this person has great love for you, and this person is greatly attached to you, you will always remain ensnared in this world. You will be deprived on the anand of *asangataa* (being unattached) – which is Brahmananda.’

The gwaal baal said, ‘Oh, this vatsa looks so beautiful!’

Shri Krishna said, ‘Dau Dada, let us go and see this beautiful calf.’

‘Yes, my brother, the calf is indeed beautiful. He is finer than any other calf in the herd.’

‘Dau Dada, this beautiful calf has seen us. He is coming towards us, to lick us. He looks pure and lovely, but he is an Asura! He is something that deprives us of Atma-sukha (the sukha of our own Atma).’

*‘E`kaa kriyaa dvyarthtakaree prasiddhaa.’*

*Maaranaa* – to kill – doesn’t mean to wield a sword. It means to take away the importance attached by our mind to that object. The perception of this world is that the objects of yesterday are not here today. What is here today won’t be here tomorrow. The bond of friendship that seems so strong today changes into enmity. People who our parents and grandparents considered to be enemies become our friends. Those who were considered friends become enemies. The world changes incredibly fast. If you turn away from the Paramatma and get trapped in this world, you will be tricked into missing out of your Atmananda (the anand of the Atma), Krishna-sukha, and Brahmsukha.

Some people cut away a little of their mamata, and they do a little *tyaaga* (giving up something). Then they describe these at length. ‘Look how pure and limpid I am.’ *Khyaapanam dambha* – boasting is hypocrisy.

Our Baniyas (traders; businessmen) say, ‘Yes, my brother, we do advertise our products, but not for our own benefit.’

Then why do you advertise?

‘We advertise for the benefit of our customers. We want them to get good quality products.’

They claim that they give advertisements in the newspapers to benefit others, not themselves! May Bhagwan fulfill their desires; I have no wish to cast aspersions

on the veracity of what they say. But, what is the meaning of '*bagula bhagat*' (a bhakta who is like a crane; a hypocrite)? You people may not have seen a crane, or maybe you've seen one when you went on a picnic. There was a four acre lake just outside our house. People say it was dug in the Dwapar Yuga (the age in which Shri Krishna lived). It is filled up now, and is tilled. Water chestnuts grew in it when I was a child. Cranes would come and stand in the water, on one leg, with the other leg tucked into their belly. They stood for hours, as though doing *tapasyaa* (asceticism). '*Mahaasattvam avasthitam*' – they seemed *mahaa sattvagunee* (filled with great Sattva guna, very pure hearted), not merely Sattva guni. Please forgive me if any such people are present – they were not Brahmins; they were Maha (great) Brahmins! You know, don't you, that there is a group of Brahmins in Uttar Pradesh, called Maha Brahmins. They accept the *daana* (donations) given for the soul of a departed family member, within ten days of the death. Brahmins refuse to accept this daan, but the ones who accept it are called 'Maha Brahmins.'

So, Maharaj, the bakulas are not Sattvaguni, they are Maha Sattvaguni. As soon as they see a fish near their foot, they grab it and gobble it. They stand so still that the fish think that their leg is a stick and the body is a shadow. It swims without suspecting danger and is eaten in a flash. This is called 'Bakasura'. It represents hypocrisy. It pretends to do tapasya.

There is a dambha of doing *japa* (ritual chanting with a mala). In Vrindavan, even people who have all kinds of bad habits take a little cloth bag, called a *japa jholi*, when they leave their house. They also have a mala that dangles up to their feet. They make a display of piety even if they have abused, beaten, or cheated someone just before leaving the house. This is japa-dambha.

Some people do tapa-dambha, pretending to do severe asceticism. Some people do '*dhyaanadambhah tathaiva cha.*' They don't do dhyana at home; they pretend to sit in meditation when they are in a crowd. They want people to think they are great dhyanis!

The actual *dambhee* (hypocrite) has not been named yet! They are the people who claim to be free of desire – *sarve` nihsprihadambhasya kalaam*'. 'I stay alive without food and water,' they claim. I know such people. They don't have anything during the day, but they eat at night secretly. This pretense of wanting nothing is the biggest obstacle in sadhana. A person, who pretends to do sadhan-bhajan, be turned inward, and have many good qualities, is called a Bakasura.

So, when a sadhaka (spiritual seeker) starts moving towards Bhagwan, he first faces the obstacles of his mamata for his family, home, caste, and creed. If he manages to reduce his mamata he tends to get involved in displaying his great detachment and renunciation.

There was a gentleman who would laugh and chat, and narrate amusing stories in private. When he went to any gathering, he would sit in a siddha asana, with his hands in his lap and his back ramrod straight. His disciples would say, 'It is Mahatmaji's habit to sit like this all twenty four hours.' Narayana! People may display such accomplishments to the outside world, but He, who is within, knows that this is a puja of the Aham ('I'; the ego); it is not sacrificing the ego. The Paramatma recognizes that a person who worships his little Aham is engrossed in worrying about paltry things.

Thus, mamata and *moha* (deluded thinking) for the *sansaara* (interactive world) are obstacles in bhajan. Hypocrisy is another obstacle.

You are aware that paapa remains in a shadow. Adharma (that, which is contrary to Dharma) hides in the shelter of Dharma. Adharma does not have the courage to stand alone in an open field. Thieves hide themselves in the house of a respected citizen. Dacoits dress up as Sadhus or as Policemen. Wicked people don the garb that contradicts their real nature. There is no deceit and no hypocrisy on the path of prema, or in the Kingdom of prema.

The hypocrisy of claiming to be free of desires is extremely dangerous. My brother, if you are thirsty, say that you want a glass of water.

'People won't consider me to be a Mahatma if I ask for a glass of water. They will say I can't endure thirst, so I'm not a real Mahatma.'

Oh, if you are hungry ask for rotis and eat them.

'Oh, no! I am never hungry. I do not need food or water to survive.'

My brother, your parents could not abstain from food and water for a couple of days. Starting from Brahma, till today, this creation has needed food and water. Where have you come from? Have you dropped from the sky, like a *vandhyaa putra* (the son of a barren woman; an impossibility) that you remain alive without food and water?

A person does dambha to cheat other people. He would not need to be a hypocrite if he did not want to cheat someone else. Paapa emerges from dambha. This is called 'Aghasura.' Dambha can be removed by revealing the truth honestly, but paapa cannot be removed by admitting to the misdeed, since the wrong has already been done.

The word 'agha' in Sanskrit means, '*na hanyate` bhogam binaa iti aghah.*' That, which is not destroyed without having to experience its fruit, is agha. 'Gha' means *ghaata* (a river bank), and 'a' means not. Agha means *a-ghaata*; something we cannot erase.

A man steals five thousand rupees, and gives five rupees to a Brahmin. Do you think that the paapa of stealing five thousand will be erased by giving a daan of five rupees? Oh, paapa never leaves until it has given its fruit of dukha. There can be some delay, but mostly, paapa gives its fruits very quickly.

*Tribhirvarshaih, tribhirmaasaih, tribhirpakshaih, tribhirdinaih.*

The fruit of paapa comes in three years, three months, three fortnights, or three days. *Ihaiva falamashnute`* - a person gets the fruits of his misdeeds in this very life.

Now, take a look at the leela.

Bhagwan Shri Krishna is playing with the gwaal baal. They coo like koels, roar like lions, wrestle like bulls, and try to catch the shadows of birds. Thousands of boys are playing together, and thousands of calves are grazing close by. They are all enjoying themselves.

This is when Aghasura came. That means, *'te'shaam sukham kreedanaveekshanaakshamah'* – it is a characteristic of paapi that he cannot bear the sukha of others. A paapi says, 'He is ahead of me. I will make him fall.' This is a paapi's tendency. Paapa wants to swallow bhaktas. It wants to carry the Parameshwara into the stomach of the *naastika* (atheism). Know this to be the Truth; it has been established as a fact after considerable research.

There are three Tattva (essences) in the Vedic Sanskriti (culture). The Gnan that the Atma is the Brahman. And, everything that is seen is our Atma. This is the life of the Vedic Dharma. And, we should carry out our duty with diligence – that is the *saashana* (rule). Our Darshan (philosophy) is *brahmaatma-bodha* (the knowledge that the Brahman is the Atma). Our *jeevana* (life) is *sarvaatmabodha* (everything is our Atma), and our law is *kartavya nishthaa* (having faith in doing our duty). Another name for this is Bharatiya Sanskriti, or Vedic Sanskriti.

Aghasura wants to swallow the Ishwara and His bhaktas. It also wants that nobody in this world should be happy. This is an extraordinary story. The calves first walk into the cavernous mouth of Aghasura. The gwaal baal are distressed. Then they follow the calves into Aghasura mouth. Their good fortune is that they have the faith that Shri Krishna will protect them from harm. They keep turning back to look at Krishna, and they walk into the mouth of the huge python, clapping their hands, free of any worries.

Then Krishna also went into Aghasura's mouth. Actually, there is no place where Bhagwan is not present. He is everywhere, because He is all-pervading. *Anuprave'sha* (following) happens through the vritti. *Vidyamaanataa* (being present) is automatic, but following is due to inclination. You may not realize this, because these days, people read the Bhagwat like a story book.

The Paramatma is in the heart, but the world is full of sorrow. However, if the Paramatma becomes *vartamaana* (active in the present tense, like a watch) instead of being only *vidyamaana* (being present physically) – meaning, when



the vritti is attached to the Paramatma – it smiles, and removes your dukha. The Paramatma’s smile removes sorrow; His presence does not remove sorrow.

The existence of the Brahman does not cut sorrow away. Dukha is cut away when the Brahman comes into our mental inclinations. When a special *preeti* (love) comes into the vritti, it is Bhakti. Bhakti cuts away dukha. And, when Bhagwan comes into a *shuddha* (pure) vritti, it becomes Brahmgnan. It is this Brahmgnan that destroys agnan. When Bhagwan comes into the vritti colored with the color of prema, He destroys dukha. When He comes into a shuddha vritti, He destroys agnan. This is the difference.

Bhagwan was already in Aghasura as the *adhishtaana* (substratum), and He is self-effulgent. However, neither could He save Aghasura from his inclination to kill people, nor could He stop the calves and gwaal baal from going into Aghasura’s mouth. Aghasura’s physical form burst and the Tattva manifested. It became the form of the Paramatma.

This is why both Bhakti and Vedanta are principles in which vritti is very important. Vedanta is the principle that emphasizes on a pure mental inclination, and Bhakti is the principle that emphasizes on the mental inclination dominated by prema for Bhagwan. In any case, Bhagwan has to come into the vritti. Otherwise, by merely stating that *kalyaana* (supreme good fortune) is, is not enough. It is essential that the mental inclinations have the Ishwara in them. The *raaga-vritti* (loving inclinations) will have a *saguna* (with attributes) Bhagwan, and the shuddha vritti will have a *nirguna* (without attributes) Brahman. Then the vritti will be *tadaakaara* (take on the form of the Parameshwara) and destroy dukha and avidya.

A question rose in the mind of Raja Parikshit. Actually it awoke in the mind of Brahma, because Brahma did not understand this leela. Don’t think that you understand it! Our bhaktas think that Brahma is unable to understand the rahasya of Radhaji. Sometimes, when I feel like teasing them a little, I say, ‘Brahma and Shiva don’t know Radhaji’s rahasya, but you know it, don’t you? You are very good. I fold my hands to you.’ I say this jokingly.

The fact is, Brahmaji is *karma-pradhaana* (focused on doing karmas), and so he is unable to grasp this rahasya. Shankarji is *pralaya-pradhaana* (focused on destroying the world). He always prefers the dissolution of creation, so even he is unable to grasp the rahasya.

Where is this rahasya understood? It is in the heart of the person who is conscious of this world and also has Gnan about the Paramatma.

You see, it is not necessary to remove the *bhaava* (feelings), in order to remove *bhraanti* (mistaken understanding). *Bhaana* (consciousness) continues, and the *bhram* (wrong understanding) is destroyed. This is the method for understanding this rahasya.

So, Brahmaji could not understand what happened. Aghasura is paapa incarnate. It has a large stomach. ‘Ajagar’ (a python; Aghasura came as a python) means – ‘aja’ means a goat, and an ajagar is one who swallows a goat whole. Paapa is an ajagar – it swallows big things.

The doubt in Brahmaji’s mind was that Bhagwan was already present in the ajagar, and He also entered its mouth along with the gwaal baal. Then He made Aghasura His own swarup! The *aghattva* (characteristic of paapa) of the *agha* (paapa) was destroyed, because nothing exists except the Paramatma. Brahmaji could not understand what happened. He said, ‘I will go and see Krishna’s leela.’ If you want to display your special skills, you should display them before someone who is not very knowledgeable about that subject. He will be more impressed!

Look, Brahmaji is very great. Krishna said, ‘All your skill is in creating this world. However, Prakriti (Nature) is readymade for you, and the antahkarans of the jeevas are already present before you start your work, along with their *vaasanaa* (desires). You give the jeeva a physical form composed of the *pancha-bhoota* (five elements); I grant you that. But I can create beings in which the jeeva is absent; there is no antahkaran, no vasana, and no pancha bhoota. See the effulgence of My *chinmaatra* (pure consciousness). See the things that are perceived in My chinmatra. The creation I can make has no jeeva, no anatahkarana, no karma, no vasana, and no pancha bhoota. See these calves, see these gwaal baal, all with different names and different forms, and separate actions, separate homes, separate cows. All of this is a play.’

Brahmaji was wonderstruck. There is a great rahasya of sadhana in this. It is not just a matter of becoming aloof from this world. If you all don’t know the rahasya of Vedanta, know about this today. Vedanta does not free you from this world. Vedanta frees your ‘I’ that is in this body. You identify with this gross physical form of yours. Vedanta makes you free of this identification, and makes you one with the Brahman. Then it merges you with the whole world.

Unless you understand Vedanta this way, you have not understood it correctly. I am an absolute authority on Vedanta. Vedanta does not separate you from this world. Your ‘I’ is not seated in this world, so how can Vedanta separate you from it? Do you consider the *prithivee* (earth) to be your ‘I’? Do you consider *jala* (water) to be your ‘I’? Do you identify with *agni* (fire), *vaayu* (the wind), and the *aakaasha* (space)? Why should Vedanta separate you from what you don’t identify with at all?

You consider your gross physical body – made of bones, flesh and skin – to be your ‘I’. Vedanta removes your ‘I’ from the annamaya, pranamaya, manomaya, vignanamaya and anandmaya koshas. Vedanta has three *kakshaa* (divisions). It separates the ‘I’ from the body, it makes the ‘I’ one with the Brahman, and after

the ‘I’ and the Brahman have become one, Vedanta makes all Creation the form of the Brahman.

Sankhya separates the ‘I’ from the body, but does not make it one with the Brahman or with Creation. Make a note of this. Sankhya, Yoga, Samadhi, drashta – all separate your ‘I’ from your body, but don’t make you one with the Brahman. Not being one with the Brahman, you don’t become one with the world either. When Vedanta makes you one with the world, you begin to feel that the whole world is your Atma – you get sarvatmabhava.

The first point is that you are not the body; you are the *drashtaa-saakshee* (witness; observer). You are not the drashta, sakshi, or *parichhinna* (separate); you are the *adviteeya* (non-dual) Brahman. And, the third point is that this whole world – Europe, Asia, America, all the universes, and everything that is perceived – is all your own swarup.

Krishna showed that Aghasura is that paapa, who cannot bear to see anyone happy. It is paapa who devours calves and cowherd boys. Its appetite is insatiable.

When we separate ourselves from our body and become established in the feeling that we are the sakshi or drashta, and Vedanta comes and tells us that we are the Brahman, Vedanta removes our agnan. We obtain sarvatmabhava. Then, nothing remains of Aghasura. Everything becomes the Paramatma’s swarup. This is the rahasya of this leela.

### The Rahasya Of The Aghasura Vadh Leela.

If Bhagwan is with you, you chant His name and think of Him, then you may accidentally do some paapa – or paapa may even swallow you – but it is paapa who will die, not you. Bhagwan will not vanish. '*Veekshyoddhasantah karataadanairyayuh.*' The gwaal baal were confident, 'Shri Krishna is in our heart. He is *aghasoodana* (the destroyer of paapa). Paapa can't harm us.' They went, laughing and clapping and carefree, into Aghasura's mouth. Paapa died and the bhaktas came out alive.

It is the principle of the Bhakti Shastra that if a bhakta gets surrounded by paapa while doing bhakti – if he steps into a mire of paapa, or gets caught in a storm of paapa – he will come out of the paapa if he has Bhagwan in his heart. The sins will be destroyed, and the bhakta and Bhagwan will be saved. The Vedantis and the Yogis laugh at this statement, but they only look at the *paurusha* (endeavor) of the jeevas; they don't look at Bhagwan's anugraha. There is great power in Bhagwan's Grace!

I will tell you of a small incident. I got into a train once. The compartment was empty. I was glad to have the compartment to myself, because when you get onto a train and find yourself alone, you can consider that you have been given an opportunity to do bhajan. However, just when the train was about to start, a lady came running, and got into the compartment. Her behavior was not that of a decent lady. Feeling nervous, I thought about the Baba of Mokulpur. He was a siddha Mahapurusha (a Saint with supernatural powers). 'Baba,' I prayed, 'Protect me!' And, what happened is that instead of picking up speed, the train got a red signal and slowed down again. It stopped. A gentleman got into the compartment. I felt as though Baba had come himself, in answer to my prayers. Then we came to the next station and I got off the train.

I am telling you that the shakti of Bhagwan's anugraha is far greater than a human being's endeavor. If we want, we can establish this through science or psychology. Bhagwan has infinite, unimaginable power to shower Grace. The calves and gwaal baal were protected even after they had entered Aghasura's mouth.

I will tell you another principle of Bhakti. You may do a lot of asana and pranayama, and listen to many discourses on Vedanta, but since you are established in the *tvam-padaartha* (the 'you' factor, meaning, your limited individuality), you consider yourself to be one with the *parichhinna* (separate object; your body and mind). As long as you are in this state, I suggest you listen

to my advice – don't refuse to accept the shakti of the *tat-padaartha* ('That' object; the Brahman). Don't refuse to accept the anugraha of the Ishwara.

When your tvam-padartha is negated, and you become one with the a-parichhinna (not separate) Brahman, you can stay as you like; but as long as you have the feeling of being a separate individual – living and breathing in a separate body – and you refuse to take the help of the air outside, that is being foolish, my friend. If you want to look at the things outside and don't want the help of light – it is a mistake! Similarly, you are in the form of an Atma who is in a separate individual. But you don't want to get the help of the *poorna* (whole; complete in Himself) Paramatma. That is your mistake. You may or may not accept your mistake, but it seems to me that it is a mistake, and that is why I mention it to you.

I will tell you one more principle of Bhakti. Whether you are a Hindu, Muslim, Christian, Parsi, Sikh, or Jewish – does your religious Sect have the capacity to protect people who are backward, poor, pitiful, and paapi, or not? Give some thought to this question of mine. If your Dharma is of no help to these *patita* (lowly), if a Yagnik (a Brahmin who does Yagnas) says, 'O paapi, don't come into the Yagnashala,' or a Vedanti says, 'O paapi, you are not eligible to hear spiritual discourses', you can take it that that Dharma will be constricted.

The Dharma that has the capacity to protect the patita, paapi, abject, poor, and depraved people will be the true Dharma. It will expand. Only that Dharma will endure in this world. The Dharma that protects the weak, incompetent, paapi and patita is the Dharma that is needed. A Government that can't provide medical treatment to the poor, food to the hungry, clothes to the needy and housing for the homeless cannot last long.

The Government of our Ishwara has the power to uplift the people who are not *dharmaatmaa* (people who adhere to instituted Dharma), or bhaktas, or even very intelligent and learned; people who don't understand the Paramartha (Supreme benefit), and people who are trapped in Aghasura's stomach! This point should be kept in mind.

You can let go of everything else, but don't let go of Bhagwan!

The  *jyoti* (flame of the spirit) in Aghasura's body – the inner consciousness – merged into the inner consciousness of Shri Krishna. The fact is that we, Vedantis, understand this very well. I have deliberately said, 'we Vedantis'. A Vedanti whose opinion differs from mine has not studied Vedanta in depth. I say this emphatically.

*Shreekrishnaakaaravachhinna chaitanya* means the chaitanya (pure consciousness) that is not separate from the *aakaara* (form) of Shri Krishna. It is also the *aghaasuraakaaravachhinna chaitanya* – the pure consciousness that is not separate from the form of Aghasura. That means Aghasura's form is seen in

the self-effulgent consciousness that is the substratum of everything. As soon as a person gets the *bodha* (realization) that the chaitanya in both is one, Aghasura's form is negated, and only Shri Krishna's chaitanya remains. Only Brahmchaitanya is left. This is absolutely *aparoksha* (experienced personally, but not through the senses) for people who have done *shravana* (listened to spiritual discourses), *manana* (given deep thought to the things they have heard), and *nididhyaasana* (bringing the mind back repeatedly to the object of meditation) of Vedanta.

Thus, Aghasura's Atma and Shri Krishna's Atma are not separate, because the Atma is one. Aghasura's *sthoola shareera* (gross physical body) and *sookshma shareera* (subtle body; the fourfold mind) are separate. Don't try to understand this through the principles of the Nyaya philosophy that focuses on the *kaarana* (causal factor), or the philosophies of Yoga and Sankhya, that focus on the sakshi.

This Vedanta of ours says that the Brahman is the *upaadaana* (basic matter) of this world, and that *avidyaa* (nescience; wrong understanding) is the *nimitta* (causal factor) of this world. All the objects in the world are made of the same basic substance – the Brahman – but seem separate and different because of avidya. The subtle subconscious impressions created by the Nyaya Vaisheshik school of thought make people believe that the Brahman is the *nimitta kaarana* (instrumental cause), and Maya is the *upaadaana* (basic matter) of this world.

The principle of Vedanta is that the Brahman is the basic matter, and *jeevaagnaana-nimittam tadabhaase` bhaamateepatih*. It is the stuff of which the whole world is created. Nothing else exists. The apparent differences are caused by Maya, or avidya. Therefore, the chaitanya in Aghasura and the chaitanya is Shri Krishna is one.

Aghasura died. Shri Krishna's chaitanya is infinite.

Now see another point. All the gwaal baal who had come to graze their calves, along with Shri Krishna had brought packets of food from home. The food was packed in leaves, in rope baskets; they did not have steel or aluminum containers! When the boys walked into Aghasura's mouth and it swallowed them, the food they carried also went into Aghasura's mouth, and became *joothaa* (impure). It all became filled with poison. But when Aghasura died, and the gwaal baal emerged unscathed, their baskets were with them. They never came to know that they had died. Shri Krishna's gaze turned the food to *amrita* (elixir that gives immortality).

Balaramji was nowhere in the scene. He had not gone into Aghasura's mouth with the gwaal baal; nor had he stayed back with Shri Krishna. The meaning of this is that the *she`sha* (the thousand headed serpent on which Bhagwan Vishnu reclines) – who came as Patanjali, the Acharya of Yoga – was not needed for

establishing that Shri Krishna's chaitanya and Aghasura's chaitanya were one. All paapa is destroyed by merely obtaining the Gnan of our swarup. Paapa was removed without *pratyahaara* (withdrawing the senses), *dharanaa* (focusing repeatedly on one object), *dhyaana* (meditation), or Samadhi, when the chaitanya in Aghasura merged into Shri Krishna's chaitanya.

Balaramji's name is not mentioned because Rohini and Yashoda Maiya had kept him at home that day. It was the *nakshatra* (planet) of his birth that day, and they wanted him to give daan to Brahmins. Balaramji had, therefore, not gone to graze the calves with the others.

### The Rahasya Of Breaking Brahmaji's Moha.

When the gwaal baal emerged, they said, 'We have found Shri Krishna!' Why will they eat and drink? Oh, they will eat with Shri Krishna, drink with Shri Krishna, and play with Shri Krishna. One boy started to coo like a koel, one walked like a swan gliding in the water, and one started hopping like a frog. They came to the Yamuna bank, and decided to eat.

What is this *bhojana* (having food) leela?

Shri Krishna did Raas Leela (the leela of dancing) with the gopis. He did the Ukhal Bandhan Leela with Maiya, and He did the Bhojan Leela with the gwaal baal.

A child gets tied when his mother ties him. Shri Krishna folds His hand before Maiya, asking her to forgive Him. He lets her tie Him. He becomes a little child. He dances with the ladies He loves – His body pulsates with delight. And, He sits and eats with His friends.

The Bhojan Leela started. Shri Krishna sat in the center, and it seemed as though He faced all the gwaal baal who sat in a circle round Him, in four tiers. Each boy felt Shri Krishna was looking at him. See this leela; it is wonderful! Brahmaji felt greatly surprised. 'There is no description in the Vedas or Puranas of such a leela, where Bhagwan enters the stomach of paapa – Aghasura – and liberates it! What has this Krishna done? This is something that is beyond my *vidhi-vidhaana* (rules and regulations). Well, let me see whether He does any other such leela that is beyond my *vidhi-vidhan*.'

What had happened is that the calves had turned their backs to Shri Krishna, and wandered off in search of sweeter grass – '*vivishushtrinalobhitaah*' – greed came into their hearts, and they strayed away from Shri Krishna. They were animals, after all; but, they did not drink Shri Krishna's beauty with their eyes, or lick His body with their tongues.

You may be knowing that cows' tongues are very rough. If a cow licks someone, it can scrape the skin badly. A buffalo's tongue is very soft. People who live in

urban areas may not know about this. I have been licked by both cows as well as buffaloes.

A greed for food arose in the heart of the calves, and they wandered off in search of sweeter grass. Bhagwan thought, ‘Very well; you turn your back to Me, and go in search of grass. Anyone who turns his back to Me has to get caught in the coils of vidhi-vidhan. Brahmaji will kidnap you.’

If your face is turned towards Bhagwan, the Vedas, Shastras, Puranas, etc, *vidhi-nishe`dha* (instituted and forbidden strictures) do not apply to you; but you are subject to their rules if you turn away from Bhagwan.

The gwaal baal’s attention went to their calves. ‘Where are the calves?’ They got up and began to look for them. While they were eating, they were having great fun, feeding Krishna from their leaf plates, and eating from His hand, laughing and joking. In spite of being with Shri Krishna their mind went to their calves.

A man got ten thousand gold sovereigns. He kept the pouch on his table, and began to search for some loose change he had kept in a drawer. Someone came and picked up the pouch. He lost the ten thousand gold sovereigns for the sake of ten small coins!

Similarly, when the gwaal baal began to look for their calves, Shri Krishna thought, ‘The calves have turned their backs to you, and you are focused on them. You can enjoy yourselves; I am taking everyone and going.’ This was when Brahmaji stole the calves and the gwaal baal.

I told you yesterday that Bhagwan showed this leela to Brahmaji, by creating duplicate boys and calves, without using any of the five elements, jeeva, antahkaran, karmas, or vasanas. This is what is called *abhinna-nimitta-upaadaana kaarana* (the cause that is both the causal instrument and the matter of the object). The Parabrahm Paramatma Himself became the forms of the gwaal baal, the calves, the food baskets, and the food inside the baskets. He became the whistles they boys kept with them, the rope for tethering the calves, and the canes to herd them with. What you call *jada* (insensate) was also Bhagwan, and what you call chetan was also Bhagwan.

*Yaavad vatsapavatsakaalpavapuryaavat karaanghryaadikam  
yaavad yashtivishaanave`nudalashig yaavad vibhooshaambaram,  
yaavachchheelagunaabhidhaakritivayo yaavad vihaaraadikam  
sarvam vishnumayam girongavadajah sarvasvaroopa babhau.*

One of the boys had six fingers, so Bhagwan became six fingered. One boy was cockeyed, so Bhagwan became cockeyed. He developed a limp because He assumed the form of the boy who limped. He became exactly like every gwaal baal. Where will you find a better example of Vedanta than this? All the gwaal



baal are different, they have different parents, and their calves are also different. They have different names and forms, but, who are they?

‘*Brahmaive`dam amritam purastad brahma pashchad.*’ Assuming different names and different forms does not make the Brahman separate. The *jada vastu* (insensate objects) with their separate names and forms, is where the separateness is real, but when it comes to the *chid vastu* (the object that is consciousness) they appear to be different individuals, but the *chinmaatra* (pure consciousness in them) is obvious. It is the chinmatra that is seen in all the separate forms.

And – do you know? – Brahmaji accepted defeat!

‘I do not have the ability to create anything without the components of the five elements, etc. I am the manager of the factory that assembles the parts, but You are the owner of the factory that produces everything I use.’

Bhagwan is the factory that produces the basic matter of Creation, and Brahmaji is the manager of the assembling of the different parts – the gross physical body with its senses, and the antahkaran through which it perceives everything. Shri Krishna is the abhinna-nimitta-upadan karana of this world.

Brahmaji folded his hands to Bhagwan Shri Krishna, and went. He has this *sakshaatkaara* (direct personal experience) of the Paramatma.

The Rahasya Of Dhenukasura Vadh Leela.

A little later, Shridama (one of the gwaal baal) said, ‘Killing Aghasura is not enough.’

This is a new viewpoint. Aghasura died, meaning, both paapa and punya died. They always die together; they do not die separately. They die when a person gets Tattvagnan (Gnan about the essence of the Brahman), and all Creation becomes *chinmayee* (filled with pure consciousness). Everything is the swarup of the Brahman, and is chinmatra.

Shridama said, ‘We got the sakshatkara of Satya; there is no paapa-punya, and nothing exists except the Paramatma. However, we want the fruit of the *taada* tree (palm tree).’

The fruit of the taada tree is not to be eaten. As a Brahmin boy in the village, I have picked up the fruit, but I have never eaten one, because Brahmins are not supposed to eat them; only the lower castes ate them.

‘Taada’ means the omkaara – the letter Om, and the fruit means the *vilakshana* (indescribable) sukha of *jeevanmukti* (being free of the identification with the body). Even after the difference between paapa-punya is destroyed, when a person gets the Gnan that everything is the Paramatma, he should get the sukha of feeling liberated. The japa of ‘Om’ – of taada – is done before a person attains Gnan, and the fruit of that japa is the extraordinary sukha of jeevanmukti. Merely

obtaining the knowledge that the Paramatma is everything, and the removal of paapa-punya is not everything. 'We want the vilakshan sukha of jeevanmukti.' Krishna said, 'Very well, son!' Friends call each other 'My boy!' or 'My son!'. Yashoda Maiya sometimes called out to Krishna, 'O my father!' This is how the people of Vraja talk even now!

So, Krishna said, 'Beta, I'm with you and you want the fruit of the taada! Very well; tell Dau Dada.'

Yoga results in a *brahmaakaara vritti* (the mental inclination that everything is the Brahman) becoming steady. Only then does the vilakshan sukha of being liberated rises. '*De`haadhyasa hi dhe`nukah*' (identification with the body is Dhenuka). Vallabhacharyaji Maharaj says that even after a person has obtained Tattvagnan. His habit of negative mental inclinations continues to identify with his body. The sukha of jeevanmukti is obtained when the identification ceases to superimpose itself on the Brahmakara vritti.

Balaramji went and killed Dhenukasura.

'Dhenukasura' means a donkey. People say, 'What did Krishna do? He killed a donkey!' If a donkey creates trouble for you, you will have to get rid of it, won't you? All of you would be knowing that a donkey does not butt people; he kicks with both hind legs. What does *dulatti* (two kicks) mean? It means that the *de`haadhyasa* (identification with the body) kills with paapa and also with punya.

If you get pride for doing good deeds, it will destroy you; paapa destroys you, anyway. No human being who is in the form of a jeeva can save himself from the fruits of his deeds. Every action creates a reaction in our body, whether today's psychologists accept this or not. No matter what actions we do, they will have a reaction that affects us sooner or later. You cannot be sukhi if you create suffering for anyone. The pain you inflict on another will come back to you. It is the nature of Karma that it may get attached to another for a while, but it always comes back and attaches itself to the *kartaa* (doer of the action) ultimately.

The Rahasya Of Kaliya Vadh Leela.

The gwaal baal were brought back to the mortal world, after their *de`haadhyasa* (identification with the body) was destroyed.

Don't be satisfied with the death of dehadhyasa. It is certainly necessary to destroy the feeling, 'I am the body'. We will also have to free ourselves from the intoxication of sense objects. Have you understood? '*Kaaliyah indriyaanyaahuh vishayah tad visham smritam*'.

Sometimes it happens that a person is free of the identification with his body, but his senses remain attached to sense objects. I have not seen this myself, but I

have heard that there is a kind of snake whose eyes turn red when it is angry. When it looks at someone, the venom in the reddened eyes is transferred to that person and he becomes unconscious.

When I was staying at Rajasthan, in Ratangarh, the elders in the village told me that in earlier times a particular kind of snake would come silently at night, and sit on the chest of a sleeping man. It would not bite the man. It would just drink in the man's breath, and the man would die. The snake devoured the man's breath. So, '*Kaalayah indriyaanyaahuh vishayah tadvisham smritam*'. This is the place where Bhagwan frolics. Bhagwan frolics on the *dharatee* (earth), in the *jala* (water). He frolics in *agni* (fire), *vaayu* (the wind), and in the *aakaasha* (sky). He also plays in our mana. All these are Bhagwan's playground. And the Yamunaji – Surya's daughter – flows gently. She is the daughter of light.

What is it that we call 'vritti'? One characteristic of Gnan is, '*artha prakaashatva*' – that, which illuminates another object, is called *gnaanam*. When it comes into our different *indreeya* (senses), it shows the *roopa* (appearance), *rasa* (flavor), *gandha* (smell), etc separately. The gnan comes into each separate indreeya and the vrittis keep changing, and the gnan keeps showing different *vishaya* (sense objects) of the indreeyas. The *prakaasha* (light) that shows what is, is always one. Differences are perceived by the eyes and the chitta vrittis, but it is all the Paramatma, who is the swarup of Gnan, seen as the Surya or as light, that shows the sense objects.

Now, look; no *visha* (poison) gets attached to the Surya. The sense objects, however, are absorbed and gathered in the vritti (Yanumaji), and this is the *visha* (the poison).

Fill all your indreeyas – your eyes, ears, nose, tongue, etc with Shri Krishna. Let your heart and intellect be filled with Him, and let Him come into your vrittis. Then He will '*vishayaah tadvisham smritam*' – get rid of the *visha* of vishayas. 'Go to the Ramanak Dveep, where the *bhoge* (people attached to sense objects) stay. That is the place for poison to stay.' The place where Shri Krishna frolics is not the place for venom!

### The Rahasya Of Breaking Indra's Pride.

Aghasura – meaning paapa – was destroyed. Dhenukasura – meaning dehadhyasa – was destroyed. All Creation became *krishnamayee* (pervaded by Shri Krishna), and all the senses were filled with Shri Krishna. The vrittis' habit of indulging in sense objects – vishays – was dispelled.

Very well; now do you want to go to Swarga? Will your Devta be *paroksha* (unseen) till now? Bhagwan told the Vrajavasis, 'The mountain tops of Vraja are the *saakshaat* (incarnate) *aparoksha* (known directly, but not through the senses)

Brahman; much more so than Indra who stays in Swarga. Since this entire Creation is the form of the Brahman, what need is there to debate on whether the Paramatma lives in Vaikuntha, Goloka or in Swarga?’

*Jahaana jahaana chalaon soyee parikaramaa jo-jo karaon so poojaa.*  
(wherever I walk, I am circumbulating You; everything I do is Your puja.)

Bhagwan told the Vrajavasis, ‘Why are you doing Indra’s puja? This Vrajabhoomi (the earth of Vraja) is better than the Swargabhoomi, and our Govardhan Parvat (mountain) is superior to Indra Devta. *Sarvam brahmamayam jagat.* Come, do a *moorti-poojaa* (worship an image as a representative of the Ishwara). Make a *partheeva* (earthen) Rudra (Shiva) on your left hand, and pour oblations on it with your right hand. This *mitti* (earth) is the Paramatma, jala, is the Paramatma, agni is the Paramatma.’

You read this mantra every day:

*Vaayo tvame`va pratyaksham brahmaaseei.*  
Vayu Devta, you are the Brahman I can experience.

We are all seen as separate. The air we breathe also seems to be separate, but the vayu is one, isn’t it? The Vayu has become separate due to the *upaadhee* (superimposition) of name and form. The body’s temperature is 98\* for some people and some beings have a body temperature of 104\*, but the heat in the world is one. The temperature is less in some and more in some, because the individuals are separate, but all bodies are composed of the earth, water, fire (heat), wind and space, which are one. *Prakriti* (Nature) is one, and the Parabrahma Paramatma is one. All differences are dissolved.

Indra created great havoc when the Vrajavasis did the puja of the Govardhan Parvat instead of the worship they offered him each year. He used the *me`ghaashtra* (the weapon of the clouds) and *vaayavyaashtra* (the weapon of the wind) to raise a terrible storm. Bhagwan used the *parvataashtra* (the weapon of the mountain) to counter it. And, where did He keep the mountain? He kept it on the hand. Indra is the Devta who abides in the hand.

Bhagwan said, ‘Mister, you are sending torrents of rain on My Vraja; I am placing a mountain on your head!’ Indra abides in Bhagwan’s hand, and Bhagwan put the Govardhan mountain on His hand, to protect Vraja. The meaning of this is that the Paramatma becomes *saakshaat-aparoksha* (a direct personal experience) for a person who obtains the Gnan that the Paramatma Is. For such a person, the mitti is the Paramatma. Oh, worship the earth! Water is the

Paramatma. This lady is the Paramatma, this man is the Paramatma, this child is the Paramatma, this old man is the Paramatma, and this animal is the Paramatma! We worship the Peepal tree, we worship Mother cow, and we worship Mother Earth. Had they not been the Paramatma's swarup, were our Vedic Rishis agnani? Would they have advocated this symbolic worship had it not been Satya? We worship a Brahmin, and we worship the King. Why? We don't do so for personal gain! We do it because essentially, nothing exists, except the Paramatma.

Narayana! Don't consider Shri Krishna Leela to be a child's play. Children may enjoy reading about it as entertaining stories, but the learned and the intelligent should study them with gravity. Tattvagnanis should see the leela of their own consciousness in it. Please examine it on the triple levels of *aadhidaivika* (supernatural), *aadhibhautika* (of the material world) and *aadhyaatmika* (metaphysical/spiritual) significance.

I will tell you about a dialogue I had with Professor Tripurari Chakravarti, a Bengali scholar who came to Kanpur to meet me. I was doing the Bhagwat there at that time. 'Swamiji,' he said, 'was the Bhagwat actually written by Vyasaji? And, if so, when was it written?'

'Chakravartiji, take it that I have written the Bhagwat. You can ask me anything you want, about it. How does it matter whether it was written a few days earlier or a few days later? What difference does it make, whether it was written in Kashi or in Tirupati Balaji? Who wrote it with a pen is immaterial. I take the responsibility for its substance. Consider it to be written by me.'

He asked me many clarifications about the Bhagwat after that.

Thus, you see, that, which is the truth, does not come within the limitations of space, time, individual, society, or Sect. One is a *pinda-pustaka* (a book written by a human). Another is a *brahmaanda-putaka* (a book about the world), a third is a *maayaa-pustaka* (a book about the Maya of this world), and a fourth is the *eeshvara-pustaka* (a books written by the Ishwara). This Bhagwat is our Ishwara grantha (book). The Upanishads contain Gnan about the Ishwara's swarup, and the Bhagwat is a work created by the Ishwara. It contains Gnan given by the Ishwara. If you want to know what the Ishwara is, you will have to learn it through the method of the Upanishads.

## Chapter 16

### What Is Superior?

Most people – especially the Pundits – are involved in *karma-kaanda* (rituals of worship). ‘*Sankataahyaahitaagninaam pratyavaayairgrihasthakah.*’ They are so scared of incurring paapa, or doing something that is contrary to Dharma, that they fail to follow even their *grihastha-dharma* (the Dharma ordained for a married householder). Bhavabhooti states this in ‘Uttar Ramcharita.’ People are so preoccupied in doing *agnihotra* (ritual fire worship) that they don’t remember the needs of their wives or their conjugal duty towards her. This karmakand is not adhyatmika (spiritual). It is not *bhagavad-rasa* (love for Bhagwan). The karmakandi Brahmins carried on with their Yagna, but their wives went at once, taking offerings of food for Bhagwan.

The Yagna-patnis (wives of the Brahmins who did the Yagna) got Bhagwan’s darshan, and served Him food. They gave Him pleasure. ‘*Naasaam dvijaatisanskaarah*’ – there was no need for them to have a *yagyopaveeta* (the sacred thread); nor did they have to stay at a Gurukul (the Ashram of a Guru). They did not need to sit before the sacred fire either. They obtained Bhagwan because they had love for Him.

Therefore, Bhakti is superior to Karmakand.

This is what this episode establishes. The Brahmins were left with regret at their lack of prema for Shri Krishna. If you read the Bhagwat you will remember that the Brahmins continued with their Yagna. When the gwaal baal went to them and told them that Krishna was hungry, asking for food for Shri Krishna, the Brahmins made no reply. The wives, however, quickly packed the best foods and ran to offer it to Shri Krishna. They felt so deep a joy in feeding Him that it was akin to having the sakshatkara of Paramananda (supreme bliss). Their husbands – the Brahmins who were doing the Yagna – lamented their misfortune. This is called bhakti for Karmakand. The question is, is Karmakand superior or is Bhakti superior?

Bhakti is superior.

The people of Vraja used to do Indra’s puja. ‘Indra’ means a Devta who has *aishwarya* (magnificence and power). It is like your seeing ash, or kumkum, fall out of thin air. Sometimes jewelry falls out of the sky. I have seen many such displays. I do not deny that they happen. I have seen a pomegranate fall out of thin air. I have seen a bottle of scent, and also raisins – I even ate the raisins! These are not illusions; they are real objects. Items are stolen from somewhere and brought there; they are not purchased from any shop. They are made in this world. The puja of aishwarya is the worship of *siddhi* (supernatural powers).

The question is, is the puja of siddhis – or aishwarya – greater, or is Bhagwan's Bhakti greater? The answer is that even though Indra showers rain on the whole world, because of which we get food, his puja is not greater. The puja of the mitti of Vraja is greater.

People do puja to get a son. They do puja to get wealth or remove some disease. It is the worldly people who are attached to their gross physical body, who keep doing these rituals. Bhagwan's bhakti is an entirely different matter. Indra may create a deluge to drown the beings in Vraja, but the Vrajavasis will no only Krishna's puja, and they will be protected by Him.

I will tell you of an aspiration of premi bhaktas. You may have heard this before.

*Panchatvam tenure`tu bhootanivahaah svaanshe`vishantu sfutam  
dhaataaram pranipatya hanta shirasaa tatraapi yaache`varam,  
tadvaapeeshu payastadeeyamukure`jyotistadeeyangane`-  
vyomni vyoma tadeeyavartmanidhaaraa tattaalavrinte`nilah.*

O Prabhu, let this body of mine mingle with the *panchabhoota* (five elements). Let the earth of my body merge into the earth, the water in it merge into water, the fire merge into fire, and the inner space into space. This body of mine may or may not remain in a separate form, but if it merges into the five elements, then, O Vidhata (Brahmaji), I ask for a boon. Let the water of my body merge into the well from which my Beloved drinks water. Let the earth of my body merge into the earth of the path on which He walks. Let the light in me merge into the mirror in which He sees His face, and let the wind in my body merge into the soothing breeze that refreshes Him. Let the space in my body merge into the space in which my Beloved moves, speaks, and sits. I have no wish for any Yagna-yaag or Karmakand. Nor do I want to go to the Swarga that is their fruit. I have no wish for Indra's puja, or the rain he sends, or the food grown from that rain. Let me be engrossed in the *se`vaa* (service) of my Beloved, even after I die.'

You may question the intelligence of such an appeal. *Saankhyavaadi* (followers of the Sankhya philosophy) will say that the person is a fool. Yogavadis will say that the person did not become the sakshi-chaitanya – he became the five elements; he is stupid! The Vedantis will say that the person did not realize that he was the Brahman; he did not make himself the Brahman. What a waste, to make himself the five elements!

However, please observe one point. The selfless love in this prayer, the bhakta's not wanting anything for himself, is not to be found anywhere else. A bhakta's wishes are all for his Beloved. If you look at this from the viewpoint of sadhana, you will realize how high a sadhana this is. Check with the Upanishads.

*Yadaa sarve`pramuchyate`kaamaa ye`sya hridi shritaah,  
atha martyomrito bhavati atra brahma samashnute`.  
(Brihadaranyaka Upanishad. 4. 4.7)*

All selfish desires are removed from the heart. There is no kama for his own sukha or *swaartha* (personal benefit) – ‘*atha martyomrito bhavati.*’ – such a man becomes amrita (the elixir that bestows immortality).

Which amrita does he become?

He becomes the amrita that the Brahman drink to remain alive. The *nishkaamataa* (lack of selfish desire) of a sadhak is amrita, and this nishkama amrita is what gives the Brahman the opportunity to manifest; an opportunity to manifest in the *jaagrita jagata* (the world of the waking state). Where else, except in prema, can this nishkamata be found?

Shri Udiya Babaji Maharaj used to say, ‘What is the difference between kama and prema?’

A delicious mango is placed in the middle. Do you want to get the pleasure of eating this mango, or do you want the pleasure of watching your Beloved enjoy the mango? If you want it for yourself, that is kama, but if you want your loved one to get the pleasure, it is prema. Kama is the desire for personal gratification and prema is the desire to give pleasure to the Beloved.’

*Nijaangamapi yaa gopyo mame`ti samupaasate`.*

A gopi was dressing up elaborately one day. Gopis never needed face cream, face powder or lipstick. They had such natural beauty that they needed no cosmetics to look beautiful. It is only when an unhealthy lifestyle creates dark circles under the eyes and makes the lips look lack, that cream, powder and lipstick are required to cover up the flaws in the complexion.

Shakuntala wore the bark of a tree, but she was so beautiful that the Devi of Swarga felt envious.

*Iyamadhikamanognaa valkane`naapi tanvee,  
Kimivahi madhuraanaam mandanam naakritinaam.*  
Beautiful jewelry is not needed if the form is beautiful.

So, ‘Indra can give aishwarya, but we don’t want aishwarya.’ This is prema. ‘Doing Yagnas can give Swarga, but we have no desire for Swarga.’ This is prema.

What Should Our Behavior Be Like?



Let us discuss something before we proceed. The fact is, we do not have to do the *nirmaana* (create) of the Brahman or the sakshi. The Brahman is as He is. We don't have to create the Ishwara; nor do we have to create the five elements of which this world is composed. The five elements, the Ishwara, and the Brahman are there from before. None of them are created by sadhana.

What is achieved by sadhana?

Our *chitta* (frame of mind) is cultivated by sadhana. The purpose of sadhana is to cultivate right thinking, not to create Sacchidananda (Sat = pure existence, Chit = pure consciousness, Ananda = pure bliss; the Brahman). It is not for creating the earth, water, fire, wind and space, the Surya, or the Chandrama. All these are present from before. The mirror of the heart is cleansed and polished by doing sadhana, so that the Beloved can be reflected clearly in our heart. You may call Him the sakshi, you may call Him the Brahman, or you can call Him the Ishwara. I am not a lover of name or form; I recognize that, which is genuine. I want gold, whether it is in the form of a bangle or ear rings, or a ring. I am in favor of the *vastu* (object, the Brahman), not the appearance or the name.

So, the kind of mental state needed to be cultivated, to obtain the experience of the *tthosa* (genuine) vastu is called 'vritti'. Vritti means *vyavahaara* (interaction; behavior). We should develop such a vyavhar internally and outwardly, that the Paramatma descends into our *jeevana* (life). This is called *vartanam vrittih*.

Vyavhar has only two aspects. I am telling you this because you will find it very useful. It is less useful for your sadhana than for your vyavhar. We, meaning Pundits and learned people, who understand the rahasya of sadhan, believe that vyavhar has only two forms. How adroit are you in your vyavhar? If there is no thought of harming anyone, the vyavhar of your heart is right and good.

And, your speech should not be hurtful for anyone. Your speech should be such that it gives peace and comfort to the person who listens to you, the person who repeats it to someone else, and if it spreads in the whole village, to whoever hears it.

*Vyavahaarah shabdochchaaranam, sfuranaroopo vaa.*

Our learned people have said that vyavhar has two sections: do you know how to talk or not? Do you talk with sweetness or not? Do you say what benefits everybody, or not? Do you speak the truth or not? Are your words soothing and peace-giving or not?

The other part is that only the best thoughts should come into your mind. No negative thoughts should be entertained. Don't dwell on the bad quality of others.

You should not say anything negative, nor think anything negative. And, if you don't have bad thoughts, your actions won't be wrong either.

Someone may say, 'I slapped my child today.' Did you slap him for his good, or did you want to hurt him? This is the thought you must always have in your heart. A husband and wife scratch each other, and bite each other. Do they do so while making love, or out of anger? If it was done with a wish to hurt, the vyavhar was bad, but if it was done to give pleasure, the vyavhar was good.

Thus, vyavhar has only two factors; there is no third factor in vyavhar. You can extract money from your husband's pocket, but you must have prema. The feeling should be, 'He will fritter it away on unnecessary things. If I keep it away safely, it will be there incase he has a need for it.' This is prema. However, if you think, 'I'll see to it that he can't take a taxi; he'll have to walk!' and remove the money to harass your husband, that is certainly not prema! It means that your heart is not good.

Thus, it is not taking or not taking money from your husband's pocket that shows whether you have prema for him or not; it is the intention behind the act. Prema is not to pinch, nor to not pinch; to bite, nor to not bite. Prema is not to slap, nor to not slap your child. What you have to keep in mind is whether your heart wants the good of the other or not.

Another point is that your speech should not be hurtful for anyone. What a small thing this is! You may spend a lifetime in studies, but if you have not understood these two points, your vyavhar has not become pure. Your old age has achieved nothing, even though you may think that your white hair is a sign of wisdom.

### The Rahasya Of Sadhana In The Different Leelas.

There are four main *vighna* (obstacles) in sadhana. To those who don't believe in the Ishwara, I can only fold my hands. They may go into a *shoonya* (vacuum) or purify their subtle bodies, or meditate on the wind in their naval, or have some other goal. I am not concerned with them. I am talking about the people who believe in the Ishwara. People who tread the path to the Ishwara face four obstacles.

What are they? One obstacle is that bad thoughts, which don't come when a person is busy with work, come when he sits for sadhana. Things that are forgotten at other times come to mind when a person sits for bhajan. These have to be treated the way we treat boiling milk. A few drops of cold water are sprinkled on the milk that is about to boil over. The milk subsides, and simmers gently, and thickens gradually.

So, till when does your chitta boil over with strong emotions? You think of worldly matters when the milk of your chitta is thin. It is milk, certainly, but let it

to thicken a little. Sprinkle the cool water of the things you have heard in Satsang, on your restless mind, and it will settle down. Then, when it gradually becomes thick, it will not rise up and boil over. It is the same with jaggery.

So, to make the rasa of your chitta *peripoorna* (ripe; fulfilled) you should quiet it with the things you hear in Satsang.

The second point is that your chitta goes numb when you sit for a meal. I have seen a man in our village, who was bitten by a snake. He kept losing consciousness. People would shake him, trying to keep him awake. Knowledgeable people told us that he should not be allowed to fall asleep, otherwise he may go into a coma. If the state of your mind becomes dull, don't think you have attained Samadhi! It is not a Samadhi; it is a *laya-avasthaa* – a state of stupor. It is an obstacle in sadhana.

The third obstacle is that when the chitta is quieted, you start enjoying the tranquility. You will get the rasa of this state, but don't consider this rasa to be an elevated spiritual state. If you consider it to be everything, you will remain at a lower level. You will not reach the Paramatma.

The fourth point is that when you are *shaanta* (tranquil), you are very sukhi, but as soon as you come into vyavhar you become irritable. People who are in absolute peace for five minutes while doing sadhan, start finding fault with everyone and everything as soon as they get up. 'I have got up after doing bhajan, and you haven't kept a glass of water ready for me?' People who do bhajan often have *dve'sha* (have strong aversions) for those who don't. That means, they have preeti for bhajan and dvesha for vyavhar. This is a *dosha* (fault) in sadhana.

These are the four doshas – *vikshe'pa* (disturbance), *laya* (stupor), *rasaasvaadana* (enjoyment) and *kashyaaya* (impurity) – that come to a sadhaka and give a great deal of dukha to the person who wants to do bhajan.

It is seen that people become overawed by someone who displays *siddhi* (supernatural powers) and become their followers. In the same way, Nanda Baba developed preeti for Indra. And worshipped him. Krishna told Nanda Baba, 'Don't do puja of such an *aishvaryashaali* (one who has great power and magnificence). Don't do the puja of those who shower kumkum, and send water and farming. These are natural. Do puja of the *dharatee* (earth). Don't let the Ishwara remain a mere *saakshee* (witness); don't let Him remain far away in the Seventh Heaven. Don't let Him be just a *saamarthyashaali* (one who has great power). Do His puja in the form of the Giriraj, the Govardhan Parvat. Do His puja in the form of the mitti of Vraja, Do the puja of human beings and the cows. And, do the puja of those who can clearly be seen to give us sukha. This dharati of Vraja is greater than Swarga, and the animals, trees and people here are greater than the Devtas of Swarga.

Krishna made Nanda Baba emotionally detached from the worship of riches and power.

Nanda Baba used to observe the *e`kaadasi vrata* – he would fast on the eleventh day of the lunar calendar. Such austerities give great punya. It is the prime Dharma of a Vaishnav (a person who worships Bhagwan Vishnu) to do this vrata. However, you should not be in a hurry for *dvaadashi* (the twelfth day, when the fast is broken). What happens is that people say, ‘Tomorrow is ekadashi, so let us order some nice dishes.’ They select a rich menu. On the dashami (the tenth day) they worry about what they will eat the following day. On ekadashi they eat food that is richer than normal. They say, ‘we must have an early lunch tomorrow, since we have done a vrata today.’

The rule of the Dharma Shastras is to go hungry on the evening of the tenth day, fast on the eleventh day, and on the twelfth day, the fast should be broken before the lunar date changes to the thirteenth. There should be no dinner on the twelfth day. However, Nanda Baba was in a hurry to eat on the twelfth day.

Why was he in a hurry?

Nanda Baba thought, ‘Let me bathe and finish the ritual of Sandhya Vandan. Then I will sit with Kanhaiya on my lap and eat.’

The Devta of *rasa* (water; flavor) is Varun. All of you know that two Devtas abide in the tongue. One is Agni Devta, who is *vaak-de`vtaa* (the Devta of speech), and the other is Varun Devta (the Devta of water, who gives us the power to taste). Our tongue would not be able to move if heat was absent. We would not be able to speak if there was no energy. When there is a *sankalpa* (resolve) in the mana to say something, the sankalpa agitates the *vaayu* (wind), and the fire that stays at the base of the tongue is built up. The tongue moves the way a steam engine is moved by steam.

*Aatmaa buddyaa same`tyarthaan mano yunkte` vivakshayaa,  
manah kaayaagnimaahanti, tat pre`rayati maarutam,  
maarutah sooryatishcharana mandram janayati svaram.*

This is the method that enables speech. That is why there is a greater risk of spewing fire when an angry person talks. Agni Devta should be kept appeased. ‘Maharaj, be calm. Please cook the food and accept the oblations in the sacred fire, but don’t singe anybody.’

So, Narayana! Varun, the Devta of Rasa took Nanda Baba to his underwater realm called Varun Loka. Nanda Baba was enthralled by the sukha he saw there. Krishna came to know that His father, His premi, has been taken to Varun Loka and is enthralled there.

Bhaktas are very fond of four things – do you know this? One is *raaga-raaga* and *bhoga-bhoga*. ‘Raaga’ has two meanings. One is to do raaga – to have prema. Bhaktas become great premis. They place their hand affectionately on anyone’s shoulder. They are quick to touch or to kiss. My brother, their heart is filled with love.

This is one raaga. The other raaga is the *raaga-raagini* – the musical compositions that are played on instruments or sung to the accompaniment of percussion. Bhaktas tend to get trapped in the rhythm and notes of the music. Don’t jump to the conclusion that bhajan is useless! People sway to the music but this is not bhakti. Bhakti is to be immersed in the *bhaava* (feeling) of the words.

One is the external raaga-ragini and the other is the raaga in the heart. And, what is bhajan? One is offering *bhoga* (food items) to Bhagwan and the other is to make your favorite items as bhoga with the intention of satisfying your desire for that item. ‘Thakurji will have an almond sweet for bhoga today!’ If it is indeed for Bhagwan, a small amount is distributed to everybody. Then it is all right; but if you eat your fill of it, you will have to arrange for a doctor!

So, Narayana! Bhoga and bhoga; raaga and raaga. This is *rasaasvaada* (savoring the things you like). This is a *vighna* (obstacle) in bhakti. Is Bhagwan happy to hear this raaga-ragini?

He has no ears; He is an image made of stone. How can He hear? It is I who feels happy to hear this music.

The prema is gone; kama has come.

When Nanda Baba went to the Varun Loka he went to the realm of the Devta of Rasa. Then Krishna went, got him out of there, and brought him back to Vraja Loka. Oh, if you want to do sadhana, do it on this earth, my brother. Don’t go to Rasa Loka!

I will tell you what happened to me once, when I was about seventeen or eighteen. I went frequently to a Mahatma at Kankhal. He was a great Maha-Mandaleshwara (head of a large Mutt). He was like a Guru to me; I had studied with him. I asked him one day, ‘Please tell me about a good Mahatma, so I can go and have his darshan.’ He started smiling. I had asked this in the presence of some ten other people.

‘What you mean is that you want to meet a *virakta* (with renunciation) Mahatma.’ He did not take offence at my words. He never felt, ‘I am famous for my learning; I am a renowned Mahatma, a great Sant, and this boy is asking me to tell him about another Mahatma!’ He could have taken offence, because I was insulting him in a way, unknowingly, but he didn’t. He told me the name of a Mahatma, and told me to go to him. ‘He eats only once in twenty-four hours, wears only a coarse loin cloth, and is a highly evolved Mahatma. Go and get his darshan.’

This episode has a particular point that I want you all to note. I am confident that all the people sitting here would be reading the Bhagwat.

One day, the thought came to all the Vrajavasis that Krishna showed the Varun Loka to His father, but nothing to anyone else. ‘Why doesn’t He show us His own Loka?’ they asked. They were simple rustics; they were cowherds, after all! Krishna would mingle with them, dance, sing, climb onto their shoulders, wrestle with them, and embrace them. He did not seem *sarva-sreIshtha* (the most superior of all) to them. They insisted that He show them Vaikuntha (the realm of Bhagwan Vishnu). This story is given in the Bhagwat.

Bhagwan took them to Vaikuntha. There, they saw the four-armed Narayana seated on a throne. Great Ministers, the Sanakadi and other Rishis stood, with folded hands. Jagatjanani (the Primordial Mother) was circumbulating Him.

*Kampate` kah?* Who is the person who is trembling?

It is Shankarji.

Who is that, who is being disdained?

It is Brahmaji.

The four-armed Bhagwan sat on His throne; the gwaal baal stood at a distance. ‘Who is this?’ they asked each other.

Oh, it is our friend!

On such a high throne?

Yes!

Who is the Devta with four faces?

It is Brahma.

Who is the Devta with five faces?

Shankar.

Who is the Devi with ten arms?

Oh, that is Durga.

And who is the Devta with a thousand eyes?

Indra.

If they can’t reach Him, how can we?

See Him from afar!

Oh, we’ll not do that! We are in the habit of wrestling with Him, catching His leg and throwing Him on the ground – why should we watch from afar? Let us go from here. We’ll climb on the Govardhan and play with Him there.

There is no Govardhan in Vaikuntha.

Very well, let us go and have a bath in the Yamunaji.

Yamunaji is not here either.

Let us find a flute and lay it; Krishna will get up and come to us when He hears it.

There is no flute here.

Then we won't stay in Vaikuntha! Let us go back to Vraja.

You see, the Vaikuntha Loka where Narayana stays, is a land of great aishwarya. This is not to a premi's liking. A premi loves his Beloved. On the occasion of the Cheer Haran Leela (when Shri Krishna took away the gopi's garments), Bhagwan first played the flute and created *poorva-raaga* (love from before the incident) in the mana of the gopis, and only after that did He take away their garments; meaning, He took everything that hid the naked truth of their hearts. This is called '*aavarana-bhanga*' – the tearing of the veil that conceals the Satya). How can a baby suckle his mother unless the mother uncovers herself? And, how can a married couple enjoy conjugal bliss if any garment is kept between them? How can a jeeva meet the Ishwara if there is any *aavarana* (curtain of artificiality or deceit) between them?

The Avarana-bhanga Leela is called the Cheer-haran Leela. After this, Bhagwan made the Brahmins who did Yagnas favorable. 'Brahamana Devta, you felt remorse that you did not have prema for Me. That was only right and proper.' He told Indra, 'You have developed great pride about being the Raja of Swarga. Come, fall at My feet!' He made Indra bow down, showed Nanda Baba the aishwarya of Varuna Loka, showed the gwaal baal the aishwarya of Vaikuntha Loka, and told them, 'None of this is very great. I am greater than everything else.'

### The Rahasya Of Gopi-prema And Raas Leela.

First, I want to tell you something very *sthoola* (gross; apparent), and that is, some people have the habit of describing the leelas of Shri Rama or Shri Krishna, and giving them *alaukika* (divine; out of this world) interpretations. The reason for this is that they have a mistaken conviction that the Vedic Dharma – or Indian Culture – is only complete by doing a *homa* (pouring oblations in the sacred fire) in a Yagna, or doing a mala, or sitting in dhyana. That would mean that there were only Babajis (Sadhus) in ancient India, who did rituals of worship; there were no Kings, aristocrats or others, who enjoyed worldly pleasures.

Since it was the Sadhus who gave discourses on the Vedic, or Indian culture, and their viewpoint was spiritual this wrong impressions was created in the minds of many people. The fact is that a *sanskriti* (Culture) that is unable to give worldly sukha cannot last very long on the basis of only spirituality. It is necessary for a Culture to include worldly sukha.

So, the first thing I place before you is that there are four Vedas and four *upave`das* (subordinate Vedas). All the Upavedas are for worldly happiness and well-being. Ayur Veda tells us how to cure disease and remain healthy. If you say that it has a spiritual meaning – that the *punarnava* (an herb) is the name of a shining vritti of the mind, and the Brahmi is a Brahmaakara vritti – it is not correct. It is not proper to give a spiritual interpretation to anything. An herb called '*braahmi*' is given for certain illnesses. Punarnava is another herb used in Ayur Veda. There are herbs like Bhirngaraj, Sahadevi, and others. I have some knowledge about medicinal plants because I used to go for walks with my grandfather when I was a child, and he would teach me how to recognize them. To give an adhyatmik meaning to everything is a mistake.

There is the Dhanur Veda – the science of Archery and warfare. Suppose Pakistan attacked us, and our Army drove out the enemy, and this was written as history. Years later, someone may say, 'No; this is an analogy that *kaama* (desire; lust) attacked the *antahkaran* (fourfold mind), and the person drove it away by using the weapon of *brahmacharya* (a vow of celibacy),' it would not be correct. Dhanur Veda cannot be explained this way. Arrows fly in a war.

'Krishna used to apply salve, Himself, on Arjuna's horses when they were wounded. The meaning of this is that when our *indreeya* (senses) are dissipated by overindulgence, Shri Krishna treats them, and they become fit again.' This is a completely wrong interpretation. Shri Krishna was skilled in Ayur Veda.

'Jarasandha attacked Mathura and Krishna drove him away. The meaning of this is not adhyatmik; it is adhibhautik – it pertains to the material world. If an enemy



attacks, we should certainly drive them away. Shri Krishna had an excellent knowledge about Arthaneeti (economics), Rajneeti (politics), Samajneeti (social science), where wealth was buried, and other worldly matters. When Yudhishthira required funds, Shri Krishna told him about some treasure that was buried, and told him to dig it out and use it. This has no adhyatmik meaning. This is Artha Veda (the science of material wealth).

The third Upaveda is the Sthapatya Veda (the science of architecture). Bhagwan had made a very beautiful city, Dwarka, in the sea. The city had lakes, broad avenues, cross roads, markets, pedestrian paths, and roads for chariots. If anyone says that this is adhyamik, it means that he is negating the highly developed form of our Indian civilization and culture.

The fourth Upaveda is the Gandharva Veda – the science of dance, music, art and drama. A famous exponent of Indian Classic dance met me a few days ago, told me that the European Classic Dance has a predominance of acrobatics. Our Indian Classic styles, like Bharat Natyam, Manipuri, etc use the eyes to convey many things. Calling someone, appealing, distress, anger, fear, rejecting, shyness, etc are conveyed through facial expressions and body postures. The Indian style of drama, dance, vocal and instrumental music is extraordinary. The flute players fill the flute with the movements of their spirit. It is not just a sound that penetrates the ears; it is an excellent presentation of emotions. It is the Gandhrva Veda.

You must be knowing that Arjuna taught dancing to princesses in a King's palace. How could he have taught dancing had he not been a proficient dancer? Yudhishthira also knew dancing. This is described in ancient books. Shri Ramachandra Bhagwan danced at Chitrakut and also at Ayodhya.

So, if the people who do mala say that it is not proper for people to dance, sing, play music, and have romantic relationships, that is not right. These things may be against the rule for Sadhus, but it is to the credit of the rich culture of ancient India. People who misrepresent these things forget that India had attained a high level of development in every worldly and spiritual field.

So, if you tell me to talk about the Raas Leela only from the spiritual viewpoint, it means you are telling me to deny that the people of those times used to dance, sing, play music, and get together to celebrate and do Raas.

It is the skill of the writer when he writes about something that can also be interpreted on spiritual and divine levels. My Gurus and the Acharyas of the Sanatan Dharma (based on the Vedas) told me, 'Don't give adhyatmik interpretations to all the Shastras, otherwise the grandeur of our ancient culture will be lost. The people of Ancient India knew how to dance, sing, play musical instruments, and other arts.

Very well; I will tell you something else now.

In our life, we don't need to make our limbs. Bhagwan makes them for us when He send us to this earth. We don't need to create our Atma; it is already there, ready-made. What we have to make, is our *chitta* (state of mind). The chitta has three states; one is the state of activity, another is the thinking state, and the third is the *shaanta* (tranquil) state.

Keep three names for yourself. One is *shaantaananda* (the happiness of tranquility) – don't worry, you won't become a Sanyasi! When your mind is tranquil and free of worries, it gets rested and refreshed. At that time, you are Shantananda. Your Gnan is tranquil in this state. Your mind is *nirvishaya* (free of the attractions of sense objects), and your mind is joyful, fluid, and flowing with the amrita of Gnan. At that time you are Nrityananda (dancing with joy). And, when you are active, using your hands, feet and tongue, your name is *karmananda* (the happiness of working), Kriyananda, and Sadananada. *Sadaachaara-pradhaana-aananda* (anand in a lifestyle dominated by a Dharmic lifestyle), and making your vritti filled with anand, and anand by making your vritti tranquil.

You will see that Saccidananda (Sat = pure existence; Chit – pure consciousness; Ananda – pure bliss; the Brahman) Bhagwan Shri Krishna was foremost in Karma Leela. Who has done as many things as Shri Krishna? See the politics in Shri Krishna's life; both at Indraprastha and Hastinapur. See the wars with Jarasandha and Shalva. This is Bhagwan's Karma Leela. If you want to see His Gnan Leela, read the Uddhav Upadesh (teaching given to Uddhav) and the upadesh He gave to Arjuna. Chidananda (the anand of pure consciousness) manifests in these episodes. And, if you want to see Anand manifest, you should read the Raas Leela.

Is your Ishwara Sacchidananda or not? Just as Bhagwan's karmas are done to give sukha to the world, to give Gnan to the world, He does the Raas Leela to give anand to the world,

You people live in cities. I was born in a village where there were seven Brahmin houses, twenty others, and there were the homes of people of the lower castes like Ahir, Binda, Koyari etc. You may consider it emancipated to go to Clubs and dance, and let couples flirt in semi-darkness. When the village people – men, women, children, parents, married and unmarried youngsters – the Ahir, Binda, and others – danced, they were so full of joy that they forgot their illness, their hunger, their clothes and their worries. They danced joyfully.

What is this *nritya* (dancing)? It is a method of awakening the dormant joy of the heart. It is a style, a way to express exuberance.

You will surely feel like laughing when you hear this; I have a heavy body I weigh about two hundred and sixty pounds. A Mahatma told me, 'You should dance a little every day.' Now, won't I feel embarrassed? How can I dance with

such a heavy body? Then he said, ‘Shut yourself in a room and dance. Nobody will see you; you will be alone. You can raise your arm like this, and twist your body like this, and lift up your feet and dance. You need to do this, because a kind of lethargy has set into your bones, blood and flesh. Dancing will dispel this lethargy and awaken your anand. Awaken sukha in your life first.’

You will think, ‘Swamiji was to talk about Shri Krishna’s Raas Leela; what made him talk about himself?’ What I want to say is, that only those people who are totally focused on rituals for doing Dharma, cast aspirations on the Raas Leela. They know nothing about Royal and aristocratic lifestyles. Nor do they know about the lifestyle of the rural farmers, or even about our ancient culture. Such people criticize the Raas.

Such people say, ‘If we say “*Ganaanaantvam ganapati havaamahe*,” it will be Dharma, but if we say, “*Taa-taa-thai*” it will be adharma.’ See Shri Krishna’s Raas Leela:

*Paadanyaasairbhujavidhutibhih sasmitairbhroovilaasai-  
rbhojyanmadhaishchalakuchapataih kundalalairgandalolaih,  
svidyahnukhyah kabhararashanaagranthayah krishnavadhvo  
gaayantyastam tadita iva taa me`ghachakre`vire`juh.*

Shri Krishna dances with the gopis like lightening flashing among the clouds.

Yesterday, a gentleman requested me to give an adhyatmik interpretation to this episode.

*Gopee* means *vritti* (mental inclinations), and Krishna means the Atma. It is correct that Krishna is the Atma. He is indeed our Atma, and the gopis represent our mental inclinations, our urges, and our thoughts. However, when a *Tattvavit aachaarya* (an enlightened Master) speaks, he speaks from one viewpoint, the adhyatmik viewpoint, and the meaning will be adhidaiva (divine; super-natural), and adhibhoota (of the material world). *Vyavahaara* (interaction) and *paramaatha* (the Supreme) are not separate things for a Gnani. When vyavhar and Paramartha seem separate, it means that person is a *dvaita-vaadi* (one who believes in the duality in the world); he only talks like an *advaita* (one who believes in the non-dual Brahman). Our Brahman does not remain hidden as *niraakaara* (formless); He is, ‘*tvam stree tvam pumaanasi, tvamm kumara uta vaa kumaaree* (You are the woman, You are the man, You are the youth and You are also the maiden).’

The word gopi means the womenfolk – the wives, sisters and daughters – of the gwaal (cowherds) who live in the Vrajabhoomi of our Bharatvarsha (India). The different mental inclinations that rise up in our mind are called ‘gopis’. And, the channels of life spirit or life force – Ida, Pingla and Sushumna – in our body are

called gopis. People who give exhibitions on Yogic exercises do not know which nerves are present in the Sushumna. There are nerves even finer than the Sushumna. They do not get severed when the head is stroked, or a magnet or some steel is placed on the head. These nerves are connected directly to the Surya Loka and Vaikuntha Loka. They are the form of *shakti* (power), and their connection is extraordinary.

In Sanskrit, the word *naadee* (nerve; vein) and *naaree* (woman) are not considered different. The work the naadi does in the body is the same as the work the naari does in the house. For example, a naadi carries the blood from one point of the body to another. They give the body the power of movement, digest the food, and throw out the waste. They circulate the *praana* (life spirit; life force) in the body. It is because of them that the body-hair grows. Just as there are naadis in the body, there are naaris in the family. And, if they are not proper, their name becomes *naalee* (a drain). The letters *da*, *ra* and *la* are used in the same sense. *'Dalayorabhe`da ralayorabhe`da.'*

Thus, the vrittis are called gopi, the nerves are called gopi, and the womenfolk of the cowherds are called gopi. I will tell you a little about their state.

The first mistake is when you limit Shri Krishna to a specific period of time, and throw Him five thousand years into the past. Such distance with Shri Krishna? Such delay with Shri Krishna? Don't say that Shri Krishna was in a certain place at a particular Loka. Don't attach delay and distance to Krishna. Krishna is here; He is here now! Come; let us talk about Him.

First is Krishna's shravan. From where will this happen?

*Pe`hle` hee jaaya mile` sravana fe`ri.*

Do you wish to meet Krishna? Then listen to the people who give discourses about Him, and talk about His qualities.

*Roopa sudhaa madhi keenho nainahoo payaana hai,  
hasani natani chitavani muskaan,  
rasikaayee sudharaayee mili mati paya paana hai,  
mohi-mohi mohana mayo ree mana me`ro bhayo,  
'harichanda' bhe`da na parata pahichaana hai,  
kaanha bhaye` praanamaya, praana bhaye` kaanhamaya,  
hiyamein na jaani pade`, kaanha hai ki praana hai.*

Immerse your eyes in the amrita of His *roopa* (beauty). Just as water mixes with milk, your mana should merge into Shri Krishna, and Shri Krishna into your mana.

The second is darshan. Listen to discourses on Him, listen to the descriptions of Him, and get His darshan with your inner eyes. Think of what you have heard, and imagine Him with such a *mukuta* (crown), such *kundala* (dangling ear rings), such raising of eyebrows, and such dainty steps of the feet, with His *peetaambara* (yellow stole) fluttering in the breeze. Imagine His sweet, loving smile. Seat Him in your eyes.

*Dou pare`paiyaan, dou le`ta hain balaiyaan,  
inhein bhoola gayee gaiyaan,u nhain gaagara uthaibo.*  
Radha-Krishna have forgotten the world – this is prema.

There is nothing better than this to help you forget the world. ‘*Didrikshitadrishobhyagaman same`taah.*’ – when it is time for Shri Krishna to come back from the forest, the eyes of the gopis become restless for the sight of His lovely face. ‘*Didrikshitadrishah*’ – the longing to see Him does not rise in their heart; it rises in their eyes.

The heart that does not have a longing for Shri Krishna’s darshan is not a heart; it is a stone. Have you ever loved anyone? Have you ever felt impatient to see them? Let others do their mala and listen to talk about the *ghataakaasha* (the inner space) and the *mathaakaasha* (space) being one. This darshan if Shri Krishna is another matter altogether.

*Aao praananaatha! Aba praana laage`siyaraana.*  
Come; Come, my Beloved! My life spirit is fading without You.

*Vrindaavane`pi kritayaamunagaangasangam,  
Raadhaamukundayugalam tamaham namaami.*

Come; get the darshan of Krishna!

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